

Q and A with Eckhart Tolle TV Part 2

[Speaker 1] (0:00 - 8:17)

...that then she generated unconsciously for herself, which said, what if I go blind completely? And she spent hours and hours in terror at this thought of going blind completely. What if I won't even be able to walk anymore?

And so she spent many more hours thinking, what if I'm going to spend my last few years in bed and I can't go to the bathroom by myself anymore? What if that happens to me, because that seems to be the way I'm going? Enormous amount of suffering.

And again, I tried again and again to say, this is not what is now, it's just this. What you're experiencing now is just this. For brief moments she got it, and she was free of the what-if extrapolation of what if this continues.

A further area of suffering was, since she had always been identified with her external appearance, what are people going to think of me? Now they see me walking with this walker. She must be dreadful for somebody to whom other people's opinion had always been very important.

So there was an enormous amount of psychological suffering there also. So every day was consumed in intense psychological suffering. So very often, a large part of the suffering is psychic, psychological, emotional suffering, generated unconsciously by the mind.

And then there is the actual physical suffering at times that is there in the form of pain, or in the form of extreme discomfort, or in the form of weakness. The message is there is a way of going beyond unnecessary suffering, which really is to say of going beyond all suffering, because suffering is, the way we use the term here, suffering is the superstructure on top of what is, the mind-created baggage. There is a way of being free of that.

But not everybody is ready to hear this. Those who hear this message, which is in essence a spiritual message, but not everybody is yet open to this spiritual message. There are some people who don't even need the spiritual message, to whom the realization of letting go comes spontaneously.

That happened to me. So it came because the suffering, the psychological suffering, became so intense there had to be a letting go, otherwise I would have had to kill myself. There had to be a letting go and some, the intelligence, the greater intelligence within, on some level must have realized, well it did that night, it realized that I was doing it unconsciously.

I can't live with myself, and who is the self that I can't live with? It's the unhappy

superstructure that has been created. So to some people it happens by itself.

You sometimes see people in poor countries, people who certainly would never have attended a workshop, who would never have bought a spiritual book, and perhaps never come into contact with any spiritual teaching, perhaps beyond the traditional religion of their country, which in most cases is just a formal thing. And yet, sometimes you see people and there may even occasionally be a beggar, you see, who has gone through no suffering anymore. You can see a light shining through their eyes.

The body may be unwell, but they have gone into that inner acceptance of the is-ness of this moment, and then something else has come through. Not everybody is ready. Whoever is ready for it, it will happen for them.

Whether it comes spontaneously or with the help of some so-called spiritual teaching doesn't really matter. If you are ready for it, either it will happen to you spontaneously or it will happen to you with the help of a spiritual teaching and you will suddenly hear it and suddenly see the possibility of what the Buddha called the end of suffering. The whole teaching of the Buddha has that purpose, to bring about the end of suffering.

But neither at that time nor now is everybody ready to hear that. So there are millions of people still on the planet who have never heard anything of the end of suffering. And if they heard it, they still wouldn't hear it.

It still wouldn't sink in. So sometimes people pick up a spiritual book, whatever it may be, Power of Now or any other spiritual book, somebody has sent it to them, says, you must, you really need this book. Sometimes people tell me they send it to a friend, they send it to a relative, an uncle, their aging parent, or the other way, the aging parent sends it to their young daughter.

You must read this book, you need it. And so the recipient gets the book, opens it and says, what does that mean? It means nothing.

And then they, well, at best they put it on the shelf and it gathers dust or they may, they even get angry. They can even get, they get angry. Some people whose ego is so strongly entrenched and who don't want to let go of the suffering that's associated with ego, they get angry when they see this.

In the office, Eckhart Tschings, one day apparently, I don't, I didn't see it, but a new earth arrived in a package and somebody had put it through a shredder and returned it to the office. So this person was not ready. You cannot force it on people and you cannot, like if the apple isn't ripe, then there isn't, it just won't happen.

So there needs to be some degree of readiness and then either it happens spontaneously or it happens with the help of a teaching and then it happens. So all the spiritual teaching does that it's, it saves time, which is not real, but it's on this level, you

have to see levels, beautifully expressed in the Course in Miracles where it says delay does not matter in eternity, but it is tragic in time, different levels. So it just, it saves time and suffering, that's what spiritual teaching does, because in the absence of a spiritual teaching, you still have your suffering, that's the teaching and the teacher, everybody has that, that's the main teaching and the main teacher, even if you never come into contact with any spiritual teaching, then your spiritual teacher is your suffering and then eventually it will wake you up, eventually. It could take time. Of course the awakening itself does not take time, you can only wake up now.

One more quote from the Course in Miracles, I haven't quoted that in a long time. It has taken time to misguide you so completely, but it takes no time at all to be who you are.

[Speaker 10] (8:50 - 9:21)

Hi Eckhart, I'm Michelle, and my question has to do with making your ego your friend, which is really what A New Earth allowed me to do. It allowed me to see my ego not as an enemy, but as a protector, kind of like my big brother on the playground was protecting me against the bully that just pushed me down in the mud. So I learned to see it as a protector, and then understanding that, learned to make it my friend.

[Speaker 1] (9:22 - 9:36)

Can you give one example, just so that we have a clear view of what you mean, can you give one example of when, an occasion when the ego was your protector?

[Speaker 10] (9:42 - 11:23)

Probably the first thing that comes to mind would be in a family situation, where my stepfather was visiting and staying with me, and was commenting about something around my house, and saying that I should be fixing this or fixing that, and I got very defensive and noticed it right away, and kind of wanted to come back with, well, this is what I've done with my home, and I've done my best, and this is where it's at right now, and if you'd like to fix it, you can buck up the money, and I'd be happy to accept it. But it made me feel... I think it made me feel weak, and I noticed that, and I remember telling my mom about that, but it did, it made me feel weak, which really is where I think the ego comes from, as a place of feeling threatened and being hurt, and then of course, here comes the big brother, and the bully is my stepfather in this instance.

But what that then allowed me to do was to accept that part of myself, kind of talk it down, and then it allowed me to see that in my stepfather as well. And then to quote you from the book, you look through the ego to the sanity that is in every human being as his or her essence.

[Speaker 9] (11:23 - 11:23)

Yes.

[Speaker 10] (11:24 - 11:48)

So that's what the process of reading A New Earth helped me specifically with my ego, there was many other truths in there. My question then is, do you feel that that is a good way, seeing the ego not as an enemy, but as a friend and a protector, is a good way to accept it, to become aware of it, and then to gradually but lovingly dissolve it?

[Speaker 1] (11:49 - 32:48)

Interesting. Thank you, thank you. So when he said those things, let's just stay with that example you gave.

It's always easier to answer when one has a concrete example, and that stands for all kinds of situations, the basic mechanism is always the same when the ego operates. So there was, when he made those comments, things that you could do or should do in your house or were not good enough or haven't done yet, there was something in you that felt either put down or hurt or being told what to do and didn't like it, so it kind of fought back and said something back, which can easily lead, of course, to a reaction in the other, and then the other will defend himself or herself, so you have two egos fighting it out. Now that in you that felt diminished or hurt or put down was, of course, the ego. In a situation like that, I would not say that the ego actually is your friend here, because it creates a lot of conflict for yourself, even if you don't say anything, even if you just think certain thoughts or have certain emotional reactions, you still have conflict in yourself.

You don't want him to say these things, but he's saying these things. So can you be in that situation? I'll just present an alternative version that might work even better than the ego defending yourself.

So if you can be there not as an entity that feels diminished by what this person says, or if there is an entity, then know that there is an entity, something in you feels diminished, because you can know that. Can you go beyond that? That's the question.

Can you go beyond that reaction that is of this person when anybody tells you what to do? Similar example, somebody's driving, you have a co-pilot next to you, and the person says to you that you should be doing something that you're not doing. You need to slow down, or, why don't you do this?

Some people, co-pilots, they tell you what to do because they know better. Maybe they do. Either they do know better, or they think they know better.

In my case, when Kim sits next to me, usually she does know better. As she will confirm, whenever she says something to me, I say, thank you. You should slow do this or do that, you're in the wrong lane.

I say, thank you. And usually she's right. Occasionally she's not right.

But nine times out of ten, she's right. And so I say, thank you. And then, of course, the one time out of ten she's not right, can't be helped.

I got a ticket. She said, go into this lane, and a policeman came up and stopped me, and I got a ticket, \$100. But that was only one time out of ten.

So even now I still say thank you, even after this, and usually it still works. But if I had an entity driving the car called the ego that says, nobody tells me what to do, or I will feel inferior if she tells me what to do, then this entity that says, nobody tells me what to do, or who do you think you are, or it would say things like, I've been driving for 20, I don't know how many, 30 years without an accident, I could say, which is true, but it's a miracle. And usually I say thank you, and it works very well.

She's usually right, and even if I knew that she's usually wrong, which is not the case, you might have a co-driver who just drives so differently that she always tells you what to do, what he or she would do, but you wouldn't do it. You can still say thanks for your advice, but I'd rather stay in this lane. Now back to your situation.

He comes to your home and says, you should be doing this and that. If you're there simply as a presence, rather than as a little entity that needs to defend itself, you listen to what he says and say, oh, well, that's what I would say. That's interesting.

Oh, this is what you, you should do that. Oh, okay, thanks, I'll consider that. Oh, and then you should, this is wrong, is it?

You say, well, I'll look into seeing, I'll think about that. Thanks for your opinion. I've completely changed it.

There's no longer him trying to control me. There's only him giving the opinion. And even if there is a bully hiding inside him, you're not seeing the bully.

You're simply saying, you don't need to defend yourself because the ego believes that's the strength in you, but that's a weakness. You're much stronger if you find that place within where you don't need the defense. And so if you deal with that situation there, then you're free of ego and you deal with it much more powerfully and you're free because you don't have to do what he says.

He doesn't live there, so that's fine, but you can give him his due. Perhaps he likes a little bit of acknowledgement. Perhaps he likes you to think that he knows a lot.

Egos love these things. So you tell him, thanks for your advice, I will consider it. And then if he comes back a few weeks later and says, you still haven't done it, you can say, well, I thought about it, but I decided not for this reason or that reason.

It didn't seem quite right, but thanks for your advice anyway. I did think about it. You can give him what he wants without giving anything away from who you are, and there's no conflict in the situation, neither inside you nor outside.

So usually the ego thinks it's helping you, but it's really not really helping. It's making the situation more complicated. The strength of the ego is your weakness.

And if the ego does not operate, it says, you need me, you need me for protection. No, you don't. You're much more powerful without that pattern of behavior.

So it's a question of trying it out so that when you meet big egos, egos come into your life. It's inevitable in this world that from time to time, or quite often, you will come into contact with big egos, walking egos. And so they may have all kinds of designs.

They want to tell you what to do. They want to control you. And if you react to the ego, that's your ego.

If you fight their ego, that's your ego. If you stand back, observe the behavior, and then be the presence, out of presence, you simply say what is right. And that's much better.

And sometimes you may even get good advice, which perhaps the ego wouldn't accept because it comes from somebody else. So it could well be that somebody does say something, but you are not hearing it because your ego says, nobody's telling me what to do. Or your co-driver tells you something that is very helpful, and you think, nobody's telling me how to drive, and a minute later you have an accident.

If you had listened, it wouldn't have happened. That's possible too. So you have to be open to the possibility that sometimes your ego misinterprets somebody else's intention because the ego sees ego everywhere.

So even an innocent comment made by somebody, if you have a strong ego, you may misinterpret it as if it were ego-motivated and will say something to defend you. The ego is always defending itself, but ultimately the ego is defending an illusion because the ego is an illusory entity, a mind-made sense of self. So the ego is true, it's very good at defending, but what it is defending is an illusion.

And the strength in you is not the ego, it's the weakness in you. It's reversed from one's usual way of looking at it or perspective. So you can try all kinds of situations so that gradually you become non-reactive because all reaction is of the ego.

The ego reacts the same. Certain energy comes towards you, the ego reacts against it. The Tao teaches, and any spiritual teaching, is not to oppose anything.

So coming back to your situation, this person says, you should be doing this, you should do that, you don't oppose it. You say, oh, isn't that interesting. Or the co-driver says, you

should be in the other lane, you should go more slowly, you can go faster.

Oh, thank you. May even be right. So you never go that, you go, oh.

So that's the martial arts. Don't oppose the other's attack, by going, oh, oh. That's the western way, it's kind of, oh.

And the eastern way is, you step back in the same direction as the attack is coming, and there he falls. Or something else happens, we don't know. But you go with it, and then transform it.

There's no opposition. So that's a very wonderful spiritual practice, and it's absolutely necessary for everybody to bring in a different energy into human interactions. And if you have the impulse to defend yourself, you can notice it in yourself, and you can see, oh, there's the ego.

An egoic impulse, an old reaction. The moment you've recognized the ego, you're also free to choose something else, because you're not, strictly speaking, it's not even the ego anymore. Strictly speaking, ego only exists when you don't know it exists.

That's really the ego. When you know there is a certain behavior pattern happening in you, which could be called the ego, it's not really the ego anymore, because for the ego to operate in you needs your complete identification with it, your complete unconsciousness. So that's a very wonderful spiritual practice, and it's absolutely necessary for everybody to bring in a different energy into human interactions.

And if you have the impulse to defend yourself, you can notice it in yourself, and you can see, oh, there's the ego. An egoic impulse, an old reaction. The moment you've recognized the ego, you're also free to choose something else, because you're not, there's, strictly speaking, it's not even the ego anymore.

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So you cannot, to take it a little bit further, even we could say then, you can never see the ego in you, because the moment you see it for what it is, it's not the ego anymore, it's only a behavior pattern. So people who are most trapped in ego, most strongly identified with ego, they have no idea about ego. They don't know it.

They are it. The moment you see the ego, it's not the ego anymore, strictly speaking, and then you are free to choose something different. Many things that the ego feels hurtful about don't actually hurt you, they hurt the ego.

Let's take another example, driving. Occasionally it may happen, well, it happens to me sometimes, you get insulted by other drivers, for some reason, I don't know why. They may be shouting something at you.

In some countries you experience it more than in others. In colder countries they are more reserved. In hot countries they shout more, they are more open, and the windows are open, so they will shout something at you.

And so the ego will feel something in you feels hurt. If somebody shouts, you idiot, something in you feels diminished. There is an automatic reaction that comes in for most people, which is ego defense mechanism, or I sometimes call it the instant repair mechanism.

And the instant repair mechanism calls you, and the ego needs you to shout something back. And it needs to be a little bit stronger than the original insult. By doing that, the ego has repaired the injury caused to its self-image.

The ego is an imaginary sense of self. And so it happens so quickly that most people don't know that this is the mechanism behind it. They just shout something back because they have the strong need to do so.

Why do they have the strong need to shout something back? It makes no difference whether you shout something and this person hears it. It makes no difference, and then he drives off.

What's the point? Well, there is a big point because you feel a little bit better after that, as the ego. At least you've done something to repair yourself.

But it's a self-repair thing. The ego does that. And once you know that, next time it happens, you can observe the impulse and then say, not do it, not by repressing it.

That's never good. If you have to repress it, better to shout it. Otherwise it might turn into a stomach pain or something.

But if you observe the impulse and then you can try out something different, and that is non-reaction. So the driver shouts something and then you look at him. That's a very disconcerting thing for the other person.

And then he might shout again because he thinks you're deaf. And still nothing. It's very strange.

And the traffic may be moving, so you may not be able to see what further effect it has on him. But the interesting thing is that you feel, at first something in you feels diminished. I write about this a little bit in *The New Earth*.

As a practice, I say, don't do it always. Occasionally. Do not repair your diminished sense

of self when something happens, a certain situation happens.

Accept the diminishment. This is an ancient spiritual practice, by the way. And that's, for example, what Jesus was talking about with turning the other cheek.

Because being slapped on the face is not so much a physical thing, it's a psychological diminishment. And so when he said, turn the other cheek, he was pointing to something. And that is when one's...

Another thing would be not to reply when somebody is spreading false rumors about you. In some situations, you may have to state the truth. But in many others, it's pointless to say anything.

But the ego would do it automatically. But you don't have to do it. You can just let it be.

So not to automatically and unconsciously repair that diminished sense of self, which is there even if somebody calls you idiot, you end up with a slightly diminished sense of self. And so not to do anything is an amazing thing. At first it feels very strange, and you feel...

And then you feel there's a power underneath that was never touched by that. And suddenly you feel that deeper power that was not touched by whatever anybody said. And that's an amazing thing to find the power that is deeper than ego.

And sometimes you have to have yourself... One of the ways in which you can find it is through a temporary diminishment of your sense of self in some situation. So that's quite amazing.

It's something to experiment with. Some people feel diminished in their sense of self. People with a fairly strong ego, if they ever have to say, I don't know.

Some people just, whatever you ask them, they will never say, I don't know. They'll always have either some answer or even if they have to invent it or some kind of other thing that they say. But it's not, I don't know.

Because the ego feels, some egos feel diminished when they say, I don't know. And those people, I would recommend them to practice and say, I don't know, and see what they feel like and whether they feel diminished and what's underneath that. My brother was like that, my half-brother, who is 20 years younger than me, when he was 16, 17.

I noticed his ego was growing and he would never say, I don't know. No matter what question you asked him, even if he had no idea what the answer was, he would invent some fantastic thing and explanation. And I think once I said to him, why don't you try saying, don't know, and see what happens, what it feels like.

And then he did and he was still alive.

[Speaker 15] (32:49 - 32:56)

Laughter Perhaps more alive.

[Speaker 1] (32:59 - 33:18)

It's a strange thing, the ego is a very strange entity. So practice all kinds of human situations. Every day, I'm sure, you'll be able to practice one way or another.

[Speaker 7] (33:40 - 34:09)

Hi Kim. Earlier you said something about the journey is ours alone and yet we're all on it. And that was very meaningful to me.

I'm really, I'm a counselor, a marriage and family therapist and I'm very good at relating to people in a supportive role. And to be on my own journey seems to take some nerve for myself.

[Speaker 11] (34:09 - 34:09)

Some nerve.

[Speaker 7] (34:09 - 34:38)

Nerve or courage or for myself. And I'm, in recent years, really working with that balance. And I just wonder if you would comment more about that, about being on the journey ourselves.

There's sort of an assertiveness that you need to have about that, but to be kind and gentle with others as well. Do you have comments about that? I may.

[Speaker 5] (34:39 - 34:57)

Pardon? I may. Yeah.

So what happens for you? Can we just sort of talk about your own journey here? And you say it requires nerve for you.

So what happens for you when you're on this journey yourself?

[Speaker 7] (34:59 - 35:41)

Well, I'm having a very interesting experience here in this workshop, these four days. When I, it seems very important to me to connect to other people and I want to smile and make a connection with other people. I always enjoy that so much.

And it seems that the people here mostly are interested in where they are inside themselves. And so that doesn't happen very much. And it's in a very positive way.

And so it takes courage, I guess, for me to just stay with myself, if you will.

[Speaker 5] (35:42 - 35:47)

Even when you're by yourself? Do you find yourself kind of looking for things to do?

[Speaker 7] (35:48 - 36:03)

No, no. I love my alone time and I'm a pretty quiet person. I'm pretty good company for myself, if you will.

But I just so enjoy that connection and I think I'm in a crowd of people that I want to be connected with.

[Speaker 5] (36:03 - 36:39)

So I'm sort of looking for it, maybe more than they are. So that connection that you're looking for, is it really with other people or is it with yourself? Well, I mean, the spiritual journey that we're on is really with the self.

Yes. So this connection with other people, are you looking to connect so you can connect to be with yourself? I'm looking for that.

That's universal.

[Speaker 7] (36:40 - 36:45)

That's in me and them. And I think I can find it in them and I need to look within them.

[Speaker 5] (36:45 - 36:51)

So when it's not there, when it's not there, out there, that you're not able to connect out there because they are you, that's true, right?

[Speaker 7] (36:52 - 36:52)

Yes.

[Speaker 5] (36:52 - 36:56)

What happens for you when you don't find it, though, out there?

[Speaker 7] (36:57 - 37:03)

Sometimes I just kind of laugh and I realize I'm left with myself, but then I turn around and do it again.

[Speaker 5] (37:04 - 37:05)

That you turn around and do what again?

[Speaker 7] (37:05 - 37:06)

Do it again.

[Speaker 5] (37:06 - 37:06)

Just look.

[Speaker 7] (37:06 - 37:08)

Look. Keep looking outside.

[Speaker 5] (37:09 - 37:18)

It's like, what is it saying when you look outside and you keep looking around? You can voice that when you keep looking.

[Speaker 7] (37:20 - 37:41)

I think what my experience is right in there is that I want to connect with people to share joy so it increases in me in the way I know how to do that.

[Speaker 5] (37:41 - 37:42)

So it increases in you?

[Speaker 7] (37:42 - 37:50)

Yes. And the way I know how to do that is to be supportive to them. It's all mixed up.

[Speaker 5] (37:53 - 37:58)

So it's almost still continuing to play your role as a therapist?

[Speaker 7] (37:59 - 38:04)

Yes. It's like I know how to be that in relationships.

[Speaker 5] (38:04 - 38:09)

That would be difficult to connect on a spiritual level if you're playing the therapist.

[Speaker 7] (38:10 - 38:20)

Yes. It's just... I don't think I'm playing a therapist or I want to do that.

But you want to support them. I'm just...

[Speaker 5] (38:20 - 38:21)

When you don't even know if they need support.

[Speaker 7] (38:21 - 38:26)

I feel like that's my role with others is to be supportive rather than...

[Speaker 5] (38:26 - 38:58)

Right. So how can you connect when you're in a role? How can you deeply connect when you're playing a role?

I don't know. Because you can't. Yes.

There's no connection there. Because a role is your identification with a thought form. It's a role.

It's a concept. Yes. And there's no connection through concepts.

That's not the connection.

[Speaker 7] (38:58 - 39:04)

So to be naked in a way is where the courage comes in. Right.

[Speaker 5] (39:04 - 39:37)

To drop your role. Yes. To completely drop your role.

We are not our roles. You are not a therapist. Your role, your function in this life situation that you've created around you is a therapist.

Maybe a certain time of day. But once you leave that office, you're actually nobody. And can you live with that?

Yes. Can you deal with that? Thanks for putting it that way.

[Speaker 7] (39:40 - 39:44)

That's the challenge. That's so exciting.

[Speaker 5] (39:44 - 40:10)

It is. It's very exciting because then we get to really experience who we really are. We can just be.

How wonderful is that? And even when the next sort of stage, you can even call it a stage, when you are playing the role of therapist, when you're in your office and you

have your client right there, even drop that role right there and see what comes through.

[Speaker 7] (40:14 - 40:40)

I've been doing that more since I've been listening and ETTV began. And it's wonderful to do that. It works better for me and the other person.

So I do want to say that. So I love that you said that directly, that that's the way to go. Yeah.

Thank you.

[Speaker 9] (40:59 - 42:04)

I was diagnosed with Crohn's in 2007, which opened me up to the spirituality. I was facing death and suffered quite a bit, actually. And then something happened.

I opened up and started looking for spiritual teachings. Now, where I'm at now is through feeling the energy moving through my body, there's energy that seems to be stuck in the solar plexus area quite often. Now, when I get acupuncture or something like that, sometimes I manage to move the energy through myself just by experiencing it.

But I was wondering if you could comment on moving energy through the body and anything like that, from the lower chakras into the higher chakras.

[Speaker 5] (42:15 - 48:59)

From my experience, when energy gets stuck, I can try to do things to move it, and it moves, but then it comes back, right? Gets stuck again. So there's usually...

You can say it's a reason that it's stuck. Maybe you don't know what it is. And it's not really...

To me, it's not really important to find out, just to be aware where it's stuck. And energy has its own time. When the chi flows, it also has its own time and when it's going to flow, just like in the kundalini awakening, the energy that moves up the spine, it's going to move in its own time, and it moves...

It doesn't all just go whoosh, and it's done. Oftentimes, it sits in different places. Perhaps that energy is unlocking different energies that's there or getting mixed up in that energy, or that you're not open in this moment for that energy to release.

Whatever that energy is, I don't want to name it anything or call it anything, but it's just energy. So we can... It's good that we do our things to...

Because it could be actually sometimes quite painful, I could imagine, because it was for me as well. It is sometimes. It still gets stuck in certain places, and all I can do is just sort

of watch it.

I've watched, in a matter of years, an energy that has come from down here, moving up, getting stuck, moving up here, getting stuck, moving up here, getting stuck, and over a course of years, it could still... It's just like slowly moving up. So if we can just accept the fact that, okay, this is how it is, without any expectation that it should be different, and just...

You can say meditate with it. Something may just be revealed to you in that energy, because that energy can also hold some great teaching, some great wisdom. Something is there, because it's energy.

It may be something that you're holding on to of the past. It may be an emotional wound you don't know. It could be even something, even just...

What my experience, what I've also experienced, is that a teaching also comes from that energy. That energy teaches me something, and it's there. And how wonderful that even, you know, sometimes this energy can also, being stuck, especially if it's emotional wounds, the pain body, can also cause illnesses.

And it's through this illness that you actually came into the spiritual realm of things, right? Your spiritual teaching, you decided to go into it. The same thing with me.

I didn't have sort of a physical illness, but I was suffering from a lot of depression, and that's what moved me. I mean, it's... So it's the suffering, whether it's physical, whether it's mental, psychological, emotional, it moves us into awakening.

It's the crack. Otherwise, when we have, especially here in the West, this relatively comfortable life, it takes a lot to shake a comfortable life. And often what's left is the physical, the emotional, the psychological, the mental realm of things, the physical health.

Some people spiritually awaken on the physical realm because, you know, they don't have enough food to eat. I remember the first time going to India and seeing the poverty that was there and looking into the eyes of these people who what I called lived in such poverty, and they had this light shining through their eyes, and I'm like, my gosh, I want what they have. Because they had something inwardly that I didn't have, but I had everything, so-called relatively, outwardly that they didn't have.

It's like, what's happening here? What's going on? So life brings us to the search when we're ready, and it uses whatever means to get us there, to wake us up.

And for you, it's a physical illness. So this energy that's stirring around that's here in the solar plexus, which is often said the solar plexus holds our power, and you may hear other things, areas that hold certain, oh, this is your emotional center, this is this, this

and that. I would suggest that you actually drop all those and discover it for yourself.

Find out what it is. It may have nothing to do with power. It may have nothing to do with whatever the books say.

It's your discovery of your own experience which gives you wisdom, and the foundation, the rock, the anchor to hold you to your awakening of your spiritual essence. You become unshakable through the outside if you can discover your answers within you and what it means for you. What is this energy?

What's this here? And it will keep on coming back until we actually look at it, accept it fully, without any expectation that it will ever go away.

[Speaker 9] (49:00 - 49:42)

Yeah, that seems to be the case, yeah. I seem to sit with it, and over the past three years, I've been building slowly, like being only able to sit with it for maybe even a split second to now, especially when I'm here, I seem to be able to sit with it for longer periods of time, and slowly, exactly what you're describing is happening. Each time something shifts around, there's like a deep epiphany that comes out of it where I couldn't even describe it in words, but then there's still the majority of it still there, and it's like, oh, more of this?

[Speaker 5] (49:42 - 52:10)

Yeah, I know. I know, I know. Thank you.

Yeah, you're welcome. This spiritual awakening, this journey that we're on, it really is, it's a shift in consciousness, yes, but it's also a shift within our own bodies. I mean, I often feel like as if knots, little knots are being untied within me, you know, and the energy in me is being shifted around to something that was sort of stagnant and solid, to something that flows, because life is movement.

I mean, it just moves. Energy is meant to move. It flows, so it flows within our body.

So just watch even your thoughts. If you hang on to a particular thought, in other words, identify with that thought, and I've witnessed this just watching it in meditation myself, identifying with the thought, and I was surprised to see how that energy, which is a thought form as energy, solidifies even in my body. It's like we become rigid.

The more that we believe in thoughts, your thought forms, there's this fluid of life is unable to flow, but when we empty ourselves of all these thought forms, then life can flow through, and it does flow through. It's like you experience pain in your body, and then when you're one with life, you've been in stillness, and it's like, my God, I don't have this pain anymore. Wow, I can move.

I couldn't move like this before, and then soon enough, you know, a thought comes, and you identify with it, and more thoughts come, and you identify with it, and soon that fluid movement all of a sudden becomes, oh, you wake up one more, and you're like, oh, geez, what happened? It's back. Stillness is the true healer.

It's healing on all levels. Thank you.

[Speaker 6] (52:29 - 52:49)

Good afternoon, Mr. Tolle. My name is Liz Bluestem, and I'm very grateful to be here today. I'm also very aware right now that I am so not in the present moment because I'm so nervous, so I think I need to take a breath and be still for a second, and this is the perfect group to do it with.

[Speaker 1] (52:49 - 52:51)

Feel the inner body.

[Speaker 6] (52:54 - 55:20)

Thank you. I was fortunate enough to read *The Power of Now* when it was first published, and it had a tremendous impact on me, and I have followed your spiritual teachings ever since. As I went through my daily life and my daily practice, the unimaginable happened.

My husband and I lost our son two years ago this August, and suddenly, I seemed to go from *The Power of Now* to the nightmare of *The Power of Death*. And as you talked about this morning, which I found so interesting, it's the first time I've heard you mention loss, one needs to recover and cry. And I absolutely believe that you have to go through the grieving process to heal your soul.

But here's the rub. I can't help but think about my son every day. Human nature.

But what that does is catapult me consistently into the past, because all I have left of him are my memories, which are in the past. And conversely, even though I know there is no future, I fantasize about what it might have been like for all of us had he lived. So my question is, can you help me understand and reconcile being in the present, creating space for consciousness, as it relates to profound grieving with the death of a loved one that has done nothing but propel me into the past and to a nonexistent fantasy future?

Thank you.

[Speaker 1] (55:23 - 56:07)

If I may ask another question. When you think about your son, apart from the activity of thought, which may be memories of the past, or, as you say, fantasizing about what might have been future or fantasies, can you also feel your son somewhere within? Apart

from the memories, can you somehow feel his essence in yourself?

[Speaker 6] (56:07 - 56:08)

Absolutely.

[Speaker 1] (56:10 - 1:01:38)

So, and that essence is not in the past, of course. It's in the now. And so what is required then is a greater focus on that than on giving attention to the thoughts.

Perhaps the thoughts have a limited usefulness when the memory comes. It also brings up the feeling of his essence. The memories of the past, the feeling of essence is now.

It's alive now. If you can then give that more attention than to the thoughts, directing more attention there, closing your eyes perhaps, directing more attention there than to the memories. The memories were fine, but now they've taken you there.

Or if fantasizing about future, possible things that could have happened, again, bring attention as a conscious choice. Take attention into the sense, that feeling of the essence of who he is, because the essence is. And then this enables you to connect with the formless essence that was actually the thing that you loved and still love in him, the indestructible.

And you can only find it through your own, so they come together really. When you feel him, you also feel yourself as part of that. And so as a conscious choice then, take more attention to that if you can.

If it's an occasion when it's not dangerous to close your eyes, then close your eyes and go in there and feel that and realize it's alive and it's now. Then gradually your son, you retrieve, you rescue your son from where he has been the past two years, in the past, and the alive essence you still feel within yourself. And that means gradually the memories will not disappear.

There will be memories, but the heaviness that's associated with the memories and the deep sadness gradually through that becomes transmuted into something else. And there will be then, the memories will still, there will still be a gentle sadness with the memories, but there's a rising realization of that which is beyond death in him. That's what you love.

You love and loved and still love. Now the mind says, the object of my love is gone and that's the dreadful thing. The mind says, so the love has no object, but the love, what you loved in him was never the form.

What you loved in him and still love is the formless essence of who he is. Now I don't want to go into any kind of belief that you need to have of survival, but I know, all I know

is that there is an essence in every human being, I know it in myself, that is beyond death. I know that.

I don't want to go beyond and tell anybody that they should believe this or that about. I don't, never step beyond my experience. I know the deathless as the essence in myself and in all humans.

And you need to, you know that too, you just need to go there more deeply. And I also, anybody who has been touched by death, I also recommend, in addition, this sounds a little strange, to occasionally take a walk around the cemetery. I recommend it to anybody because you get a very distorted view of life if you never have the realization of how imminent death is for every human being, the so-called death of the form.

And then the personal, the excessively personal thing about death becomes, you see, how universal it is. And I find it extremely peaceful to walk around a cemetery and just, the mind goes totally still in just amazement of all these lives that have dissolved, the forms that have gone. That's why Buddhist monks in some traditions regularly go to the morgue and they meditate for a few hours at a time there, just with the dead bodies around them.

And so they go deep within to touch what in Buddhism is called the deathless. So that is the freedom from what you've been trapped in lies there within you. Just go there, go there, there.

Don't go into the mind excessively. It's a conscious choice. And then the transmutation happens.

[Speaker 12] (1:02:00 - 1:02:01)

Hello Eckhart.

[Speaker 16] (1:02:01 - 1:02:02)

Hello.

[Speaker 12] (1:02:02 - 1:02:58)

Yes, hi. I want to ask you to address the phenomena of, I mean, it's a personal experience of mine, having, where the mind basically assimilates all spiritual teachings and then goes into sort of an unconscious hell that it's worse than prior to spirituality. So it's almost like the mind's revolting against the degree of awakening in a sense.

And I can only sort of talk, I can only talk about this because I feel like I've come full circle. And so I'm sort of asking the question to maybe kind of help people that might be right in the center of that hell in a sense of mind.

[Speaker 1] (1:02:59 - 1:03:05)

How does that hell manifest for you or how did it? If you've gone beyond it already then tell me how it did manifest.

[Speaker 12] (1:03:05 - 1:03:36)

Well, it was almost like there was some, a thought came in that seemed to be more important than staying present. And then it just sort of took off. And then it felt like a sense of nauseousness around any spiritual teachings because I've been there, I've done that, and it didn't work.

[Speaker 1] (1:03:36 - 1:03:45)

Oh, okay. Yes, that sounds familiar. I've had other people experiencing similar things.

Yes, thanks.

[Speaker 11] (1:03:46 - 1:03:46)

Thanks.

[Speaker 1] (1:03:48 - 1:08:06)

This seems to happen particularly to people who were very much drawn into spiritual practice for a period, quite a long period of time. You gave all your whole life to be very drawn into that and somehow they still had this division between ordinary life and spiritual practice. And the point comes when you've had enough of spiritual practice, you've gone too much that way and you need to find a balance again.

So the rebellion or whatever could be ego but is not necessarily ego. The rebellion could be simply an attempt of the organism, of the intelligence to re-establish a balance and to eliminate the division between spiritual and non-spiritual so that you might then also lose interest in further spiritual practices or visiting more teachers because you don't need that anymore. What you need now is to live it in the simplicity of everyday life so that the depth of that dimension comes into everyday life.

As long as you think spiritual is something special, then it's not quite right. It's not quite that. It would be truer to say that in true spirituality you become not more special than other people but more ordinary than other people.

And so that's the beauty of it. So at first you think this is great, things are happening. And from there you come back to the ordinariness and then it flows into that and transforms the ordinariness nicely expressed in a book somebody wrote a while ago with the title After the Ecstasy, the Laundry.

So that means, of course, the laundry and the ecstasy has to go into the laundry and become no longer ecstasy but ordinary conscious presence and then flow. So this return to ordinariness is part of it, expressed in various parables and so on also in the East. I can't remember them now.

It's the shift from unconscious living to consciousness, believing that there's something separate from ordinary life and then the realization that it's all ordinary. Again, expressed in simple things like when the Zen master was asked some people came to him and said, Our master can walk on water. What can your master do?

They asked the disciples. The disciples went to their master and said, Master, this other master can walk on water. What can you do?

And of course then he said the famous Zen saying, When I'm tired, I sleep. When I'm hungry, I eat. Zen is just the greatest teaching about the ordinariness of the simplicity of the depths and the power of that.

Again, expressed in the chopping wood. What is the essence of Zen? Chopping wood and carrying water, which is what in the monastery you would do every day.

They didn't have running water. Carry water, chop wood, and be totally in that every movement. Nothing special.

Nothing special, ordinary. What's the secret of Zen, you ask him? I don't know.

Chopping wood, carrying water.

[Speaker 6] (1:08:34 - 1:09:11)

Is there any chance that there could be some kind of a school or a retreat center where perhaps you would have senior students who you've worked with so that these teachings can spread in a more form way? I need more structure, and I'm very grateful to you for the teachings, but I keep having an image in my mind of a place, and I don't know if it's something I can help you do. I'd be happy to help build something.

[Speaker 1] (1:09:11 - 1:09:12)

Thank you.

[Speaker 6] (1:09:13 - 1:09:17)

And I think a lot of other people would, I think, I don't know.

[Speaker 1] (1:09:17 - 1:12:15)

Yes. It's been, the possibility of that has been there somewhere in the background for a few years. I'm open to it.

I rarely go out and make things happen, and usually I respond to things that want to happen, and when I get a clear indication that that's what wants to happen, then I would probably go along with it. I need to, I'm always, I'm very careful with structure because an excess of form can be a hindrance rather than a help. A complete absence of form as far as the teaching is concerned is not even possible, of course, so you always need some form, but as often happens when an organization develops, the form proliferates, and after a few years, and especially after the teacher is no longer there in physical form, then usually you're left with the form and egoic identification with forms, so teachers such as Goldsmith, also he was very reluctant to have any kind of strong, strong developed form in his teaching.

They said, you must have a church, you must have this, you must have that. He didn't, all he did was, okay, he called, he had a little bit of an organization, and he called it the Infinite Way, but there was no church as such. It didn't become a church.

Krishnamurti had certain, he eventually had a school for children, but again, he was also very reluctant because he could see from his past how identification with form can keep the ego in place. It's a balance, a balancing act between allowing enough form to be the carrier of a teaching, because even a DVD is form, or even the Internet filming is form, allowing enough form to enable the teaching to get out as much as possible, and yet not put too much emphasis on form because it tends to take over. So knowing that, it is still a possibility that this may happen, maybe even soon.

I'm kind of tuning into the general energy field, and the answer will come from there. It will come out of the field.

[Speaker 6] (1:12:16 - 1:12:21)

Thank you. Thank you. Thank you for your work.

Thank you. Thank you. Thank you.

[Speaker 8] (1:12:39 - 1:12:52)

Hello, Eckhart. Hello. I'm Michaela.

Hi. Pleased to meet you, and it's a privilege and a beautiful experience to be here and to be able to ask you a question. Thank you.

Thank you for that.

[Speaker 1] (1:12:52 - 1:12:53)

Thank you.

[Speaker 8] (1:12:54 - 1:13:18)

My question is about faith, and I meant to ask you if you could explain faith in the way Jesus spoke about it when he said, if you had faith as small as a mustard seed, you could say to that mountain over there, move, and the mountain would move, because nothing is impossible for the one who has faith.

[Speaker 1] (1:13:18 - 1:24:10)

Yes. Thank you. Good question.

Sometimes faith is misinterpreted as if it meant that you believe in something, especially in languages where, such as German, where faith and belief are the same word. So, but even in English, sometimes people equate faith and belief. Belief really is, you believe in something that you hear or read about, and conventional Christianity asks you to believe in a story that you are told, and then says, if you believe in this story, then you are saved.

But that's not faith, and that doesn't move mountains, and you're not really saved. There was a couple, went to church, a wife and husband, and they came back from church where they heard exactly what you just said. The pastor was reading from the Bible, and the wife says to the husband, you know, outside our bedroom, we have this little hill or mount that blocks our view.

What I'm going to do tonight, I'm going to believe that it's going to disappear, because if Jesus says you can move mountains, then surely you can move this little hill. And the husband says, that's a good idea. Okay, so the next morning, the wife opens the curtains, and it's still there.

And she says to her husband, oh, you see, I knew it wasn't going to work. So that's not faith either. So just telling yourself, I believe this is going to happen.

Probably not, unless you're lucky. But faith, the true meaning of faith is power. And if you have faith, means if you access the power that lies beyond all phenomena, if you access the source of life, if you find access to that, then that means you have faith.

And faith is sensing in yourself the power of life itself, which is not of the person, which is deeper. The power of consciousness itself. Sensing that in yourself, and when you connect with that, you realize it's not so much that you connect with it, that is the essence of who you are.

So having faith, really, is being fully who you are in your essence. And of course, the way to that, this is our entire teaching here, is to go beyond the noisy mind, or whatever the mind produces into the dimension of alive stillness. And that's, you're touching the source.

If you touch the source, so the personality needs to surrender so that you can go deeper.

Otherwise the personality, which includes the thinking mind, or is primarily the thinking mind, stands as a closed door. With a heavy personality, you cannot go any deeper, you're stuck.

There's a closed door of the personality. So there's a, the Russian spiritual teacher, Gurdjieff, mentioned two aspects of a human being, which he called personality and essence. And he says some people, or most people in this world, have a strongly developed personality, but there's very little essence coming through.

So essence is who you are beyond the personality. And he said occasionally it happens that there's an enormous amount of essence in rare human beings and very little personality. So most people you meet in this world have a fairly highly developed personality, especially in the Western world, but the whole world is becoming Westernized, so even in the East now, you can meet people with big personalities.

But if the personality recedes, and this is happening to us, then something more vital and more essential can shine through, and that is essence. And that then, and that is our life purpose, the essence begins to flow into also your mind. Your mind becomes a servant of, we call it awareness or aware presence, and it begins to tell you what it wants.

But you may perceive it as something that I want, but it really, it's not the egoic I anymore. It comes through, and it comes with something, or with something that you suddenly find yourself doing or saying, or perhaps just intensely being. And so that is power moving through you, and that power is far greater than anything that you perceive in the world of form, and everything in the world of form is subject to it, so it can very easily change outer reality if that's what it wants, but not in a frivolous way, not like saying, oh, let's try this, not in a, that doesn't work, but in a non-frivolous way, it can, your inner state of connectedness then changes the way in which you interact with the world, and as that changes, the world changes. So there's no, the dividing line that there seems to be between you and the world isn't really there. There's a continuum between your state of consciousness and external reality.

External reality to a large extent reflects your inner state of consciousness, and really that you can move mountains, really what he's saying is that external reality is a reflection of the inner, and as humans are moving into that, I'm sure it is our destiny eventually to be able to completely change external reality if we wanted to, not as persons, but as co-creators of the one consciousness. They can then work through us and change things, so perhaps our destiny is then to become like, well, this is only meaningful for fans of Star Trek. There's a character in Star Trek Next Generation called Q, and this character can do anything.

It can remove an entire galaxy, or it can put you from here to send you to another galaxy, or get total control over externals, but it doesn't quite make sense in the Star

Trek because he also seems to have a big ego, so that doesn't really go together. So that power would never be used for egoic ends because then it becomes greatly weakened if it's used for egoic ends, so the flow becomes restricted. So that's the face that moves mountains.

That is what the Tao Te Ching is, the Te in the Tao Te Ching. The Te is power, and the Tao Te Ching shows you how to be in touch with that, also another version of it. So, and the power is inseparable from who you are in your essence, but ultimately it's saying God can move mountains.

God in you and through you can move mountains. It doesn't really mean you can move mountains. God through you can move mountains, but you have to find the God in you so that the God can move mountains through you.

If you haven't found the God in you, then it's not going to work.

[Speaker 12] (1:24:13 - 1:24:15)

Thank you.

[Speaker 1] (1:24:34 - 2:22:11)

Welcome. The subject for today seems to be creativity. Of course, you never know what comes out.

There's a particular dimension where creativity arises. It's a little bit like the wick burning the flame, and it goes into, its sustenance is the oil. It's in an oil lamp, and you are the flame.

All the analogies, by the way, are very deficient, but it's just a distant approximation to get you into a sense of what that place is. So you are the flame, and you feel your way into the very source, down the wick into where the oil is inside yourself. So that's the place, the source.

So if anything is new, creative, something, then it has a fragrance of the source. Let's forget now about the image. It's a temporary thing.

And somehow, humans, even humans who are still very much identified with their mind, many of them are touched by, when they see or hear or whatever, come into contact with something that came out of that deeper level, whether it's a work of art or a piece of music, or it could just be somebody talking, and the words come from that deeper level. It could just be somebody who has a good sense of humor, which even that is already a form of creativity. Spontaneous humor is to suddenly see something that one wouldn't normally see, a connection between two seemingly unconnected things, and suddenly you connect them, and everybody laughs.

Some people have that. And some people have one small area in which they can be creative, and that can be enough to provide you with fulfillment and an income for the rest of your life and to contribute that gift to others. So comedians like great stand-up comedians, for example, have that gift.

Although they come up with, not everything, of course, they say is spontaneous, but when they prepare their stuff, they have to be creative. I don't know if anybody here has tried being a stand-up comedian. It's difficult.

Many people try. It's hard to be funny, but some have it, and it's amazing, those few that have that gift. And there, too, the sense of humor is spontaneously something arises, and there it comes.

It's being in touch with that. Now, it's wonderful to be able to be in touch with that and feel the power that flows from there out into this world. Now, for that, of course, you need some kind of vehicle because the power needs to flow into some kind of form.

You can touch that place also within, and it may not flow into creativity because you have not developed a vehicle for it, maybe not yet. So the very same power that gives rise to creativity, of course, can also manifest itself in different ways that we would not call creativity. It could be a healing power that comes into effect the moment you enter into relationships with others, healing in a wider sense, not just physical healing.

So the very same place where creativity arises, if you don't have a vehicle for it, you may not suddenly become a great musician if you've never touched an instrument just because you touch that place within yourself. I'm not going to suddenly become just because I can touch that place and be connected with that place. It's not going to manifest as a great scientific discovery in my case because the vehicle is not prepared for that.

My mind is not prepared for that. It doesn't even work that way. So for me to expect to come up with a unified field theory that Einstein didn't come up with, tried after the theory of relativity, tried for the rest of his life to come up with that, I'm not going to come up with that.

It's very unlikely. The vehicle has not been prepared for that. I'm not going to be a great pianist because I don't know how to play the piano.

So no matter how deeply I go within, it's not going to flow into that. Or a great sportsman. No, it's not besides my age.

You need to prepare the vehicle for creativity. Now, I may come back to that in a little while again. This may be important.

But more important than that is the place, to be able to go within to that place of

vibrantly alive stillness where creativity arises. And you can go in there, and if there's no vehicle, it will not express itself in any form of creativity, not any conventional form of creativity, but it may actually express itself in different ways. I just mentioned one, which is an outflow in all human interactions.

An outflow of, very hard to put a word to it, but you can sense it when you meet a person who is present in the interaction. There's a different energy frequency that operates. And that is healing, and that is not something that is so formless that it does not require a previously prepared vehicle.

You can just be, and you emanate being. And so that's fine. You already become, that is then your contribution can be that no matter where you are.

Let's say you have a relatively uninteresting job, but you come into contact with people, then that would flow into what you do, and it will imbue whatever you say to another or give to another, even if you have the simplest job, like you're at a toll booth on a bridge. Now, every few seconds a car stops, and you have to say, \$2, please. Thank you.

There, too, is an opportunity for you. You could, and I've seen once somebody who had an extremely, an outflow of presence, as he said, \$2 and gave you back your change and have a nice day. There was more than the words.

There was an actual presence there, and everybody who goes through is touched by that. So no matter where you are, you touch that place, and then the outflow happens, even without a vehicle, the natural outflow, or it could be channeled into a particular vehicle. So you may be an, could be even a scientist Creativity is relatively rare.

Most scientists work, researchers, they work analytically, but to have that creative insight, it always comes from a place that goes beyond intellectual analysis, but you need to prepare the vehicle, which is the mind, in a particular way. There were some researchers that, I read about this, they found that in order to be, no, they didn't actually touch the deepest level, but they found in order to become, achieve mastery at something, you need 10,000 hours of practice. They found this an average number, no matter what it is, whether it's sports or science or music, that 10,000 hours of practice, that prepares the vehicle.

Now that doesn't mean if you have 10,000 hours of practice, that then automatically creativity flows in. You may have, you may just be going through the motions again and again, but that is a possibility then. Once you are there, then the vehicle is prepared, and then it sometimes happens, and for many it happens almost without them realizing it.

Suddenly there's a breakthrough to a deeper level, and what they do is not just technically good, because after 10,000 hours of practice, you will probably be technically

quite good at what you do, but that's not enough for mastery in any field. Then there's a possibility if there is the state of consciousness that is necessary for that, an opening into presence, then it's possible that the vehicle suddenly becomes empowered, and that empowerment flows into what you do, and suddenly there is mastery. So for example, this I read is in a book, I think it was called Outliers, so he didn't actually go to the deepest level of what creativity actually is.

He just looked at the surface, the 10,000 hours of practice. The Beatles, for example, said, they became very, their songs are still alive today, they have that quality of aliveness, and when they were playing in little bars in Liverpool, in Hamburg, in Hamburg they had a contract apparently that forced them to play for hours and hours every day in little dingy beer cellars and bars, and then in that way they accumulated 10,000 hours of practice. At that time they were not yet remarkable, and then the breakthrough came, and so he gave various examples of that kind.

Now when finally it happens that something you produce, something that, whether it is music or art, whatever it may be, the product has a quality to it that is recognized even by people who themselves are not creative, and that is the interesting thing. If you listen to music, for example, in restaurants, we were in a restaurant last night and there was loud background music, as is usual these days, and there was no, it was music that was played, there was nothing there that one could respond to, and most music disappears after, is popular for a few weeks and then disappears, nobody hears of it again. Very few pieces of music stay, and they are played a year later, five years later, 10 years later, 20 years later, and people still respond.

Same applies to many works of literature and so on. Vast numbers of books are published, vast numbers. I've spoken to a publisher who told me that most books are published, they stay in the bookshops for a few months, and then they disappear, nobody ever hears of them again.

It's 95% of books or more. And a few books remain, so there is something, and there is a reason why. Humans recognize that quality that contains, there is an unmistakable quality, quality perhaps is the vital word here, there is an unmistakable quality to something that arises out of that deepest place.

And this quality is also present in the formless way in which you emanate when you don't have a vehicle, you simply emanate awareness or presence that brings quality into every relationship. Now, quality, you need to get a sense of what quality is rather than trying to understand what quality is through the intellect. It's the quality of your presence.

It is the quality even of your actions. Quality means there is awareness that flows into what you do. Then there is quality in what you do.

One can only go so far to explain, you have to see what that is. When I give attention to another human being, there is suddenly quality in the relationship, the quality of aware attention. When you are simply relating through the conceptual mind, there is an absence of quality, a completely different frequency of energy between human beings.

So you have, if you touch the presence, then you embody that quality. And even if you have no vehicle, you are, you embody that quality. And that is something that people sometimes recognize in a spiritual teacher, the quality of his or her presence.

And this is what they respond to, and this is why they come, not because of, the content is always secondary of what the teacher says. But more important than whatever the teacher says is the quality of that consciousness. Now, the fact that you recognize that quality in another means that you also have it.

There are still many humans who would not be drawn to any spiritual teacher because they don't recognize what's there. They don't, they have no access to it. But many do.

But don't believe that that then is only in that other person. Why are you able to recognize presence in another to see, oh, because it's only the same frequency in you can recognize it in another. So, and that's a wonderful thing.

When you, when you are drawn to a spiritual teaching, it could be in the form of a book too, then you recognize that aliveness or quality that's there. Why do you recognize it? Because it's already alive in you.

Maybe not as fully yet, but it's already alive in you, that presence. And this is how art can, true art, for example, can have a spiritual function because it can awaken that when there's an unmistakable quality in the work of art also. Although the artist may not embody qualities in all areas of his or her life, the artist may only embody quality in the small area of his or her art.

And when they go away from the art, they may be as unconscious as everybody else, sometimes even more so. Not always, but they may be. And when they go back to their art, immediately a shift happens.

They go, and the power flows in. Now I'm saying, of course, that that power can be in your life, not just in one small area, but continuously, your life can be imbued with that quality which is there whenever you are not identified with form continuously, which is the thought forms, the human mind, identified with that. Because the quality is the manifestation of the formless, the formless consciousness itself flowing into this world of form through you.

It almost is a paradox because the mind would say, how can the formless flow into this world of form? But it does. And it flows into forms.

there's a kind of selection process at work and things usually, there are exceptions, but usually things that deserve to survive because they have that quality, they survive works of art. But some works of art may actually be ahead of their time, so they may be discovered after the artist has died and suddenly humans recognize the quality, but while the artist was alive, nobody saw it. There are many examples of that.

There are great artists who never sold a single painting in their lifetime, died totally poor, and they died, and then 20 years, 30 years, 50 years later, suddenly humans say, wow, okay, it's a little late for him, unfortunately, or her. So recognizing it means it's in you so that the quality then can be indirect as being contained in a piece of music or a work of art or even a piece of writing. It's an indirect quality, or it can be direct when you encounter a human being who embodies that state, then you have a direct encounter with quality.

If you recognize it, not that you are able to define it intellectually because you can't really do that, you recognize that there's something there, and that recognition implies already a heightened degree of alertness. Oh, it's a kind of listening, a listening almost, an alert attention. And that is, and that's how, the mistake that sometimes happens at that point is that the mind misinterprets that and says it comes exclusively from this person.

And so you become attached to a particular form, for example, a spiritual teacher, and you say that's, the mind might even say he or she is the only one on the planet who has it. And I am his or her follower. And all the others are wrong.

And it can even happen that a teacher who embodies quality the mind at some point can come back in, especially if the teacher is surrounded by followers who believe that he or she is the one, the only one. Of course he's the one, but not the only one. You're also the one.

And the mind then misinterprets it, and even the one who embodies that after a while believes that he or she is more special than others. And whenever you go to a teacher and you hear that he or she says there are many great teachers, but I am the greatest, then you know there's been some identification with form again. And usually that's the beginning of the gradually the power of the teaching decreases.

So it's important not to misinterpret that. You don't need to make somebody even to think of a great genius if it's a work of art to see these people must be superhuman. People who create these works of art don't possess the human mind.

They are superhuman or great scientists, the greatest superhuman beings. And sometimes they build a monument, tall monument. Of course that's also misinterpretation because it's not the person, the person is not the one responsible for the creation.

The creation happens because the person has become transparent to this, the power or the light of consciousness itself. So to say that he did it is not quite right. It happens through him or her.

It's not that he did it or she created that, no. He or she was able to be an opening for that. And that all, no matter what you do as presence arises and you begin to feel the power that is there in you, but it's not yours because nothing is yours.

Why is nothing yours? Because there isn't you and the power. You are not separate from it.

You are it. So you don't own it. It's the illusion of separateness goes.

So when, this is very important as we sit here and we sit here in order to feel that which I'm talking about right now. Beyond your mind, beyond the emotions, there is a field of aliveness and power. In you.

It's everywhere, but this is where you sense it first. It is in you. It has no form, but it can flow into a form.

But you need to know it in its formless aspect. And that means getting in touch with the vibrantly alive stillness within. That is knowing the power in its formless aspect.

And if it should flow into a form, which could be a simple thing like saying something inspiring or deeply meaningful to another human being who at that moment needs those words, that means the power has assumed a form, is flowing into this form. And then it becomes a manifested power. But it is important continuously to stay in touch with the formless aspect of that power.

And know it directly, not as something that you even acquire or achieve, but that is intrinsically one with who you are in your essence. So there is not the power and me. There is not a duality.

Even to say I am using this power, we can say that from the surface reality because we are using language, but it's not even ultimately true because really the power, there's more intelligence in it than in your mind. So rather than you using it, it uses you. And it wants to use you because it is part of the evolution of our planet.

It wants to awaken through these forms into this world. So the most wonderful thing then is for you to, in your daily life, to sense your way back into that vibrantly alive stillness that is the power in its formless aspect, which is now as we sit here. The only, it flows, it is here present.

It's easier, of course, to do in, it's not doing, but we are using words. It's easier to embrace that in a group with someone who holds the presence perhaps than it is for you

to do it in the office or at home surrounded by noise. So that's what we are doing here.

The only way it manifests here is through the words. The rest is the formless in this energy field in you. So all the great teacher pointed to that.

Whether or not it flows into a defined form is really secondary. Or whether you just continue doing what you're doing and just simply the way you do it changes not what you do. Or it may happen that the power changes your life completely.

You'll have to see what it does. It frees you from that false sense of identity that is to do with whatever the mind is telling you about yourself and about others. Who am I?

I am this. The silent power. And I cannot be defined.

To know myself, I don't need to define myself through any concept. I can know myself directly by being awake to that power that's vibrantly alive, stillness within. So wonderful to know also to know others.

Truly you don't need to define them through words or concepts. To know them in their essence you don't need that. You know them through your own presence that penetrates the layers of mind and emotion in the other that usually are mistaken for who that human being is.

So you pierce through, this power in you pierces through so to speak, penetrates the barrier in others that is their mind and their emotional layers. And it awakens the same that's in the other and it is waiting to be awakened. In every human being, although in some the density is still so much that even if you sit in front of them and you can perhaps feel it, but there's no awakening yet because the layer, mental emotional layer is too dense that happens also.

But in many cases the awakening happens through you. So as your function then from now on and for many of you it's already been your function for a while is to awaken first of course to be in connectedness with that, one with that as much as possible in your life but then your function in this world is to awaken it in others. This happens automatically simply by embodying it which means that whatever you do in life, your job, whatever activity you do is actually of secondary importance.

What is of primary importance is how you do what you do not what you do. How you do implies what state of consciousness is behind the doing. That is the how.

And that is more vitally important than what you do. So you start by practicing by being that immediately not saying okay I have to wait for better circumstances in my life so that I can practice being present. Now this is a postponement, it could take a long time and you may never get there because life continues to be challenging.

So any challenge can be an excuse for okay I have no time for being present now which really means I have no time for the now because I'm too busy. If only I had more freedom to practice if only I had enough money to go to a spa where people could pamper my body and I could lie in rose petal covered water fragrant beautiful fragrances and then be massaged with the most exotic oils and surrounded by lovely music then I could really practice being present. But that's not necessarily the case it's more likely that you will fall asleep.

But if things go wrong in your life go wrong by the way is another word for challenge if things go wrong in your life no matter where that's the better opportunity for practicing presence much better. So the less conducive circumstances are actually better than the seemingly conducive circumstances. In other words to put it even more bluntly bad things are spiritually better for you than good things.

Once you know that they're not bad anymore because the bad things are only bad when you don't know that they're actually better for you than the good things and they're only bad because your mind calls them bad. Nothing is either good or bad but thinking makes it so said Shakespeare somewhere. Now you have to find that next time you feel that something bad is happening to you start with little things perhaps a delay at the airport because of volcanic ash how dreadful terrible to have to spend three days like at the airport I've been running out of money the airline didn't pay for any hotels and so on okay dreadful or other people in Europe they had to travel for two or three days to get to some airport that was still working quite an ordeal but some actually I read in the paper some actually said suddenly traveling had become interesting again. Now those people they let go of the definition bad and they went with that flow of the present moment and they actually saw it's actually an adventure and for the rest of their life they remember this adventure when the planes were not flying anymore and they had to travel over land in buses and trains and for hours and hours and days and it was suddenly and others probably were still very upset about all that. So bad if you then see what what is it?

People don't they cannot separate people still unconscious they cannot separate the event and their mental interpretation of the event as bad or whatever word they use to describe it. For them when you so that means you're unconscious the way in which you interpret mentally and emotionally the event that's around you or the circumstances you find yourself in they're completely one so you say for example a dreadful thing just happened to me. Okay you haven't separated the thing and the dreadful you've brought the mental definition and judgment together with the event and for you they were a single thing a dreadful thing.

No here's the thing and here's the dreadful so the dreadful is a thought the thing is as it is now once you have the thought dreadful that becomes completely mixed up with the thing then you have the emotional reaction to the thought so that becomes the additional layer of dreadful so you have two layers of dreadful one is your thought the

other is the emotion the bodily reaction to the thought which is the emotion and then you mix them up you mix them up together with the event stir well and then they become one and so there are people for the rest of their lives they always find themselves in dreadful circumstances never realizing here is what is in this moment the circumstances, the event the situation that I find myself in and here is my mental judgment and my emotional reaction about that the separation never happens and because there is a mental pattern of reactivity because the mind mistakenly believes that if I complain enough finally things will get better not realizing even after 50 years of complaining that it doesn't work I think it could have started this pattern for quite a few people may start in childhood when children cry enough they get attention from their parents and this may be one reason why the pattern arises so if I just cry enough or throw a temper tantrum then I'll get attention or I might even get what I want I just need to be loud enough okay that becomes the pattern and so the mental pattern is if I just need to be unhappy enough then finally God will give me what I need laughter and even people who don't believe in God still have that pattern so there is a God still somewhere there is some big father mother figure who the unconscious belief is I just need to be unhappy and show that I'm miserable then something will change and unfortunately of course it doesn't or fortunately it doesn't but there are many people in this world who never realize it laughter so even shortly before death they are still complaining and still complaining the food is no good never realizing that here is what is which is neutral and here is my interpretation of what is which is the mind but once you can separate those you have freedom you can see oh this is just what is here I'm stranded at the airport or I'm stranded at the bus station or here I'm lying in my sleeping bag in a little corner somewhere this is just what is do I need to add unhappiness to it by defining it in a certain way and then just waiting for the emotional reaction that corresponds to my judgment this is bad says the mind and then the emotion comes and the emotion gives rise to further thinking this is really bad which gives rise to further emotion and nothing is changing so you are in a dreadful situation in your mind so the freedom comes when you realize the situation is neutral I the unhappiness is what I add to it and you can then once you see the mechanism you can actually practice next time something goes wrong and life being as it is you don't have to wait for too long next time something goes wrong you can see there's what is and perhaps the reaction still happens because it's so habitual but immediately after it's happened you say oh there was the reaction here's actually the situation and then you begin to play around a little bit with okay now can I just allow this event or situation or circumstance to be and can I just observe the mental judgment as just a judgment or can I even perhaps let go of it even if you can observe the judgment as just a judgment you've already one step one foot out of it already you don't believe it that you're in the ultimate reality of your judgment and you're completely out when you're able to simply go I don't really need the judgment because it adds nothing to the situation except unhappiness nothing now of course the mentally constructed self thrives on it the egoic self which is based on identification with thinking and identification with emotion it thrives on unhappiness it gets stronger the more

unhappy you are like the incredible Hulk but it doesn't have to be anger it could be something else you could be the dreadful victim of circumstance and other people but it strengthens there can even be a contraction in the entire physical energy field always these dreadful things always happen to me and then you can complain and everything is taken then personally as a personal insult bad traffic, bad drivers cutting me off me a bad driver who cuts you off is no more than a gust of wind it's an unconscious force of nature but the mind personalizes it it's doing something to me some people even do it with bad weather but less so than with unconscious people but it's basically the same thing so you need to be there as it happens and then you practice being free and when you do it for the first time you find yourself in circumstances that the mind would have labeled normally as bad and suddenly you say well this is as it is and suddenly there's nothing bad about it the bad was only a thought and so that means you're actually non-reactive and with that also comes power because the reactivity was blocking it when you're non-reactive the power suddenly you're actually present with what is and power flows through you, that's another way of being there being present being non-reactive to things events, circumstances non-reactive puts you in touch with the power and when you're in touch with the power it may manifest in one way or another many people have found in their own experience that as they began to live in that way they found that so called bad situations quickly changed for the better either because they could actually enjoy what before they called bad just go with it or because they went with it it quickly turned around and changed you're actually inviting helpful circumstances by going with what is rather than going against what is you actually invite the intelligence that underlies the entire creation of the universe you can actually you're inviting it to work for you to become helpful suddenly you find a helpful thing comes in because you were open, present and it cannot come in when you are reactive so that's a wonderful thing to this is a practice for which you do not need any prior condition because fortunately things go wrong all the time but once you realize that nothing goes wrong it's not really wrong it was just the mind not being able to be with what is so this is the practice then is every day in your life wait for the next thing to happen the next little challenge or big challenge and then use that no mental judgment or if it arises so quickly that you can't drop then you realize oh there's the judgment there's always separate here's what is and here's my interpretation of it do I do I want to put them together no they're not do I want to keep this interpretation does it add anything helpful to it no let go and suddenly you're truly then facing what is that's intelligence everything else is ultimately you can call it insanity you can call it stupidity because it means now this could be you might have two PhDs and still be completely stupid in your daily life nothing to do with how educated you are whatsoever the world is full of highly educated people who are trapped in these negative patterns not the slightest idea recently the case of a woman who killed several of her colleagues at university in Louisiana or Alabama a highly regarded academic again completely trapped in her mind and emotional field so much so that her mind and emotional field that said these people are so dreadful who didn't give me tenure these awful I'm going to get the gun completely not seeing here's my reaction

here's what is so that's an extreme case so PhDs don't help so that is intelligence then true intelligence is bringing that into your life that's not the IQ test intelligence that's relatively insignificant this is true so do you want your life to be run by intelligence or you want to perpetuate human stupidity which is also suffering another word for stupidity is self-inflicted suffering unconscious suffering so you're using situations people reactions of people people trying to draw you into reaction pain bodies people's behavior they don't behave as they should they shouldn't do that he shouldn't do that they should why don't they why doesn't he all is unnecessary baggage unnecessary baggage can become very heavy in your mind you carry around arguing complaining telling stories to yourself to others why things are so bad how unfairly circumstances and other people treating you and the moment you let go of that pattern presence arises and then you can bring creativity into dealing with situations it happens automatically as you no longer are in resistance this intelligence what a true intelligence is the true creativity so you don't have to become an artist and paint the greatest picture much more important than that is human beings becoming sane I don't mind if there are actually no more pictures at all or any work of art if humans are becoming insane that would be the greatest work of art not that they're not going to paint pictures anymore but the most vital thing is sanity arising in human beings that's and then you become creative because the intelligence flows into your life and transforms your life first of all it removes unhappiness well that's enough already and you can removing unhappiness of course is a negative way of putting it when unhappiness is removed what remains is aliveness joy gratitude for what is alignment with the present moment as it is accepting other humans no matter what behavior they manifest that's where they're at right now that's how it is so then creativity then the main thing is that it flows into your life whatever else it flows into it doesn't matter whether you have some great music or great art or great writing or great sculptures or whatever other thing you do it's fine too but the main thing is this even the greatest artists didn't know that many of them were unhappy in many areas of their life and only in tune in the area when they were creating so the canvas then for your work of art is your everyday life

[Speaker 9] (2:22:40 - 2:23:15)

thank you more than a question I'm seeking a little guidance I have a deep intention to transcend and to dissolve the illusion of separation and I wonder I wonder how that is a tricky way that the ego is a tricky way that the identification itself is keeping me as not thinking that this moment is enough by seeking that does that make sense

[Speaker 1] (2:23:15 - 2:23:19)

yes can you say what is it you're seeking

[Speaker 9] (2:23:19 - 2:23:34)

transcendence yes I'm seeking to awakening experience a greater disidentification with

the form and it seems that somehow in the seeking I'm not fully resting

[Speaker 1] (2:23:36 - 2:36:42)

it's good it's true that the great obstacle for especially the spiritual seeker is the fact that they're seeking for something now of course everybody is seeking in this world they're seeking some kind of relief greater aliveness even the egoically dominated people they want to feel more fully alive more fully who they are they want to be themselves more fully and so they seek it through this that or the other identification with this with that or the other ultimately always with some kind of thought they seek it there's a seeking and the seeking pattern even when people become disenchanted with the usual things that people seek their happiness through in this world you realize it can't be found there it's not in the it's not in what you possess it's not in what you achieve ultimately you can't find true and lasting peace, aliveness you don't find yourself ultimately there in things, in thought it can't give you that the deep sense of rootedness in being, of being at home within yourself and then you become a spiritual person, a spiritual person already knows, the spiritual person is no longer looking for a job on Wall Street perhaps I'm not saying that somebody in Wall Street cannot suddenly turn spiritual that's fine but people are seeking it's a mind structure and when you see that you can't find it there, you think okay, now what I really need is spiritual realization or whatever you call it awakening, I don't need, I know that the car is not going to do it the big house is not going to do it the great job is not going to do it the bonus at the end of the year is not going to do it because you might have tried it already or you have the maturity that tells you it doesn't work or you've seen others who are unhappy, who have all these things and are completely unhappy and then you say okay, what will work because you read spiritual books you listen to spiritual teachers there is such a thing as enlightenment or awakening and that's going to work this is where I find myself finally which of course is true but you carry with you the mind structure of seeking now the mind structure of seeking, you then take it from the worldly things into the spiritual and so you become a spiritual seeker seeking implies of course that there is something there that you seek which implies future because you're not seeking it, you know that you're not going to find realisation by seeking in space, you're not going to look around this room and say I'm seeking awakening in this room so it's not the seeking that looks in space, well some people think if I go to India I might find it they can try that you won't find it in any particular place, so the seeking isn't a seeking in space, it's a seeking in time, it's a seeking in future in other words seeking implies you need the future to be who you truly are that's the belief the spiritual seeker needs future he might try India but then finds, well I didn't find myself there either so you really, it's not a place but it's the seeking implies future the next moment, let's call it the next moment maybe I'll get it in the next moment but you can't because realisation is present moment realisation it has nothing to do with time or future, and who you are does not require time everything else requires time learning to play an instrument requires time, learning a language requires time,

building a house requires time acquiring knowledge requires time making a cup of coffee requires time crossing the street requires time but knowing, being yourself knowing who you are does not time stops you from realising it future stops you from realising it so it's going into the present moment and finding a new attitude towards the present moment which is one of openness rather than of using it as a stepping stone to the next moment that's the fallacy that's also the spiritual seeker's fallacy, is to use this moment as a stepping stone to the next one so you devalue this moment because you're thinking you're going to get there in the next one but the next moment what is that, what existence does it have? it's a thought in your head because there's no otherwise it has no existence it never comes the next moment always remains as a thought in your head, it's never actuality it can't be, because actuality and the present moment are indivisible they are one so you're still relying on thought when you look to, when this moment is made reduced to devalued, reduced to a stepping stone, to the next which is going to promise fulfillment then you miss it, continuously because the next moment is a thought, no more it doesn't exist in conventional terms it does but in absolute terms it doesn't exist if it did, somebody would have seen it, or touched it I've never encountered the future it's never but the moment it comes, it's the present there's only this so don't be a seeker or let's say, if you have to seek, then seek to be open to this moment don't be say yes to whatever arises, whatever form it takes, any form that arises in your life at this moment say that's what is you don't impose judgments on it, it just it is what is already, it already is then you have arrived so you are and then then you realize that you are the space for it you are not what happens you are the space for it you are not the thought you are the space for the thought you are not the emotion, you are the space for the emotion you are the formless space of consciousness itself which is no time has no time to it and so that's the end of seeking you don't seek an experience some people have spiritual experiences but the experience comes and goes some people have great spiritual experiences like fireworks and it lasts and it lasts for a while and then, because it's a form, and then it dissolves or I had such a great experience three years ago five years ago I wish I could have that again I'm trying to have it again but it's not working it's not an experience it's the you have become aware of the the background to all experience the space for all experience the stillness behind all experience which is always there it's only covered up by mental noise thoughts become aware that that's who you are and then that's it you embody that you become an opening for that and that's all that's your the fulfillment of your life here is to be an opening for that and then perhaps your realisation deepens of that it's not an experience but it's the sense of spaciousness deepens and more and more the balance changes between perhaps at first you are a person 90% of the time and the little 10% of space so you're not a person who is totally identified anymore so you there's some space and that's fine it's already a big improvement in your life and then as gradually there's more space that comes through in between the thoughts in between the emotions and then you're 70% a person 30% space and perhaps eventually 50% person, 50% space and you're already a beautiful spiritual teacher and that's fine if 50% form 50% formless I'm quantifying something that

cannot be quantified it's a little silly but balance the dance between form and formlessness in your life and as you grow old perhaps when you reach the age of 80 there's more and more formlessness or there may already be 90% formlessness and you might then decide to travel to India because only there will they fully appreciate it and you can sit under a tree and only occasionally you say a few words that's the 10% of the person still there but basically you are an opening for consciousness to come through as was a sage such as Ramana Maharshi in India just sit there and in India as you sit there for long enough in that state people will come and live next to you 1, 2, 3, 4, 10 20, 30 and then before you know it you sit in the middle of an ashram I must admit I feel tempted sometimes to do that laugh but there's still a lot to do in the west thank you do I have to give up wearing makeup in order to reach enlightenment

[Speaker 11] (2:36:43 - 2:36:44)

laugh

[Speaker 1] (2:36:55 - 2:40:29)

laugh as you may have noticed well people who are looking at this on their screen won't have noticed but people who are sitting here may have noticed that I'm wearing makeup laugh that's why I look so dead laugh they put it on apparently you have to do it otherwise you get shiny noses and faces and it doesn't work on camera but this question was really about some other kinds of makeup laugh the question may be concerned about being identified with externals external appearance the problem is not the makeup or the clothes that you wear but the question is where your sense of identity your sense of self comes from is it derived primarily from the way you look which would include makeup which would include the shape of your body which would include the clothes that you wear if that is the basis for your sense of identity then would I recommend that you wear old clothes remove your makeup or do something to the shape of your body no these things are just externals the identification is the problem so where do you derive your sense of who you are your sense of I your sense of body your sense of self where does that come from does it come from the way you look or does it come from a deeper place within yourself does it come from thoughts that things you tell yourself about yourself or does it come from a deeper place that is beyond thought what really matters is going to the deeper place where you realize that who you essentially are is not the form the external form nor even the psychological form of the me structure which consists of thoughts but the consciousness that is behind all that you are the awareness you are the stillness you are the presence and once you know that and then you can play around in the world of form and wear makeup or not wear makeup it makes no difference you can wear nice clothes or you can wear any kind of clothes it doesn't make any difference you may still want to wear nice clothes without being identified it's perfectly fine you won't be obsessed anymore there is a difference between enjoying and obsessing so it's not the externals that matter it matters where your sense of I

comes from so if your sense of I comes from identification with form it will lead to more and more suffering because your external form is going to deteriorate oh you didn't know that

[Speaker 15] (2:40:29 - 2:40:30)

laughter

[Speaker 1] (2:40:31 - 2:42:52)

well it's maybe not taught at school but the external form gradually deteriorates and so no matter how much makeup you use it eventually can't be hidden anymore it deteriorates and that's fine but if you had not been identified with the form it wouldn't matter that much you can actually it's quite a pleasant thing even to watch how gradually you can hold a photo of yourself next to a mirror oh that was me 15 years ago, 20 years ago oh laughter and that's not frightening if your sense of who you are comes from a place of the formless consciousness that's very peaceful and you can even then allow the gradual decay really that's what it is of the form to happen it will still be very peaceful you become more peaceful and whether or not you continue with your makeup it becomes irrelevant perhaps it's a habit and you still like I still like to look nice she says and even although I'm 75 I still like to use my makeup I like to look nice perfectly fine if she is in touch with a deeper level that doesn't matter so where does your sense of self come from that is the question the makeup is not the problem or the clothes or the shape of your body from an anonymous questioner laughter I have read that as long as we are in a body we have a shadow is this true for you what is your shadow laughter let me think

[Speaker 15] (2:42:55 - 2:42:56)

laughter

[Speaker 1] (2:43:03 - 2:43:34)

what is your shadow the do you have a shadow ok the answer is part one of the answer is yes part two of the answer is if you ask anybody if they have a shadow and they say no then you know that they have a shadow and if they say yes they don't

[Speaker 15] (2:43:36 - 2:43:36)

laughter

[Speaker 1] (2:43:42 - 2:46:59)

because shadow which is just a way it's a Jungian term which I don't normally use but what it means is an area of unconsciousness that you are not aware of because if you are aware of it it's no longer unconscious it's not really a shadow so if it's an area of

unconsciousness in your life and if it's truly a shadow or an area of unconsciousness then of course you won't know it you might know there's a certain behavior pattern but you will not recognize it as an area of unconsciousness you might say of course I get furious every time somebody mentions this or that because and you have some justification it's not recognized as an unconscious reactive pattern or you might be totally unconscious of it and say I'm never angry I'm never angry why do you accuse me of always being angry that's so it's right there but you don't know it you deny it so the shadow then anybody who says no they probably have one if they say yes then they have seen that there are still certain areas where there are certain behavior patterns still operating of course they are because as long as somebody has a body certain patterns operate certain behavior patterns idiosyncrasies ways of doing things so if you're aware that that's there then that's all that it is it's not a totally conscious thing it's not a shadow as such we can talk also in terms of ego you have if you're aware of certain patterns in you that originated from ego and they still operate to some extent although you live mostly in awareness sometimes there's a momentum behind certain behavior patterns like they're not being energized anymore but it's still there and so if you're aware of it it's not really the ego anymore ego implies unobserved mind ego implies you don't know it's the ego there's no awareness there's just the conditioned mind doing its thing, acting out the moment you bring awareness to it there's a light on it so if the light shines it's shining on the shadow it's not a shadow shadow means there's an absence of light and light means consciousness so ego is no longer ego when you know there's ego it's only truly speaking ego when you don't know it when there's unconsciousness

[Speaker 8] (2:47:13 - 2:48:24)

I've had a question running around in my mind for a few years now I was, from the time I was a little girl raised as a Catholic and I went full circle on that one completely to denying God and not believing in God and now I've thanks to a large extent in what you teach and share and Byron Katie teaches and shares I know that connectedness is there and the awareness and the stillness but quite some time ago I got the thought why do I pray? because if God is all knowing and omnipotent and everywhere and all loving and so on I don't think he, she, it needs me to say my girlfriend's dying of cancer can you help her?

I think that's not necessary but I enjoyed praying so I don't know I'd love to hear your thoughts on that and what would be appropriate to pray for do you believe in prayer? I know there's studies been done where it says, you know, it really makes a difference so yeah, that would be really wonderful to hear from you on that

[Speaker 1] (2:48:24 - 2:59:22)

Okay, thank you Perhaps you can upgrade your prayers from from petitionary prayers, please make this happen the petitionary prayers to what little just mental pointers

towards peace, for example little mental pointers that use still use concepts, because every prayer is some kind of consists of words and concepts in other words, to use a concept to point to help you go beyond concepts you could say, for example an affirmation the one we talked about earlier, which really what Jesus said I am the light of the world is an affirmation and it's a concept it points to a deeper reality that is deeper far deeper than the words you can say please let me know if you still want some petition, please let me know that I am the light of the world duality is implied usually in the usual prayer it implies that there is God and he is me asking God the ultimate of course is that duality is ultimately an illusion because you are an expression of God you and God merge and the deepest prayers then are no longer prayers as such they are when you adopt a listening attitude rather than a saying words so if prayers gradually become from saying as long as you enjoy it that's fine but gradually get away from asking somebody to do something for you because that keeps you stuck in duality but if you can realize that this affirmations are if they are done rightly can be very beautiful substitutes for prayers I'm healed and whole and at peace and after that let there be a space and really the power is in that space in the space you experience that you are already whole the outward form might tell you something different I'm holy cause in miracles says I am holy for example that's again you are and so it's simply an affirmation of how this is how it is or if you healing for somebody else you are either with that person or that person comes into your mind you are thinking about that person and that person may be ill and then the most powerful healing I find is to be to hold the image of that person and then go deeper into yourself where the wholeness of life lies where nothing is needed nothing needs to be added and there you find the wholeness also of that person they are already healed at that deepest level beyond form they are already healed so you go from form and then into formlessness that is the healing that was practiced by Joel Goldsmith he has a little lovely book called The Art of Spiritual Healing and that is really to not to dwell at all on the condition that needs to be healed but to focus on the essential reality of that human being which is one with your essential reality and go into deep stillness where nothing is needed so he would often get phone calls sometimes in the middle of the night somebody desperately needs healing and they would say that's the name of the person and that's what he or she is suffering from and what he would then do is immediately put the phone down and go into absolutely no thought for a moment he heard the name of the person he heard what was wrong with the person and immediately let go of that and immediately just for two or three minutes went into no thought just absolute presence and in that there is absolute perfection in that realm of the formless and that is the essence of that person that needed healing so you take the form into the formless where the form is no longer no condition to be treated nothing is needed just go into that and that was his way of healing he was quite a powerful healer that is the ultimate form of healing and that really is the non-dual kind of prayer it's no longer going beyond prayer where you say please God heal you go to the very source itself that is inseparable from who you are and is inseparable from who that person is and so that's the listening if healing if prayer can gradually as I said

become listening listening to God rather than talking to God what does listening mean?

listening means there is a field of bare pure attention and listening doesn't mean that you are waiting for some answer then you are not really listening in listening you are not waiting for anything, there is just a field of just pure attention and that is a much deeper prayer than any words that's the attitude of that's true prayer where prayer also becomes meditation you could say not even wanting an answer it's enough to be in the silence and sometimes an answer comes or this thing becomes resolved sometimes suddenly listen any trouble in this world any disturbance and they happen all the time people around you maybe even a disturbance in your mind go into just pure aware bare listening presence because presence and listening are very just listening is a way of speaking about presence you can say when you are present it is as if you were in a state of listening now listening usually is associated with the auditory sense perception but this listening goes beyond the auditory sense perception it's the state of consciousness that underlies the auditory sense perception everybody knows what that is like because when you are really listening for some faint sound what is the state of consciousness that underlies this listening to the faintest sounds it's a state of absolute relaxed alertness so when we say listening listening is a helpful thing because everybody knows what listening means but now I'm just pointing out that it's not the external sense perception that's the essence in listening the essence in listening is the underlying state of consciousness of alert absolute receptivity and alert presence this is why I believe that Jesus had his parables about the servant and the master staying awake because the master doesn't know when the master is going to come home so the servant needs to stay awake to know when the master is coming home otherwise he'll be asleep and I think what he really was talking about because many of the things have come down in a somewhat distorted way because it got transmitted verbally and verbally again and finally written down and in the process some things got turned around and missing I think he was talking about the attitude of that absolute he was talking about the state of consciousness, this servant waiting just to hear the master come home waiting in a totally different sense from the normal thing that we call waiting which is the mind saying when it is going to happen why isn't it happening yet, he uses waiting in a totally different sense so there are quite a few, many times Jesus talked about obviously about staying awake that's an important part, a very important part of his teaching, stay awake don't go to sleep stay present that's so any words you use in prayer, use them as pointers towards that you could say I'm listening

[Speaker 8] (2:59:27 - 3:00:33)

I quite often absolutely practice I believe what you're trying to share with us by noticing that I'm breathing and quite often at least recently on the in breath it's love and on the out breath it's joy it used to be pain and then I thought well I'm spreading pain but Thich Nhat Hanh kind of opened my eyes a little bit it's interesting you brought prayer to the talk about noticing that you're breathing, I think that's what I'm hearing you say he

basically said if you're not enjoying it you're doing something wrong and that's really helped me because I try to do it all the time, if I'm having a conversation with someone, if I'm by myself if I'm doing the dishes and for the longest time it felt like work it's like oh I just want to be normal I don't want to be doing this all the time but I'm getting closer I believe to now reaching that stillness and it does feel good and so to connect that to it being prayer like, that's really helpful

[Speaker 1] (3:00:33 - 3:00:40)

yes and of course as he said joy is an important indicator of when you're there

[Speaker 8] (3:00:40 - 3:00:44)

so it's not like work and I have to do it because I should be awake

[Speaker 1] (3:00:44 - 3:01:43)

yes and the joy of course in the rest of your life also let it be there in your daily activities I talked to a man I had to call somebody about a car registration yesterday he works for the automobile association and I met him before and he has such aliveness when he deals with people just what do you need? let me help you and I said to him oh you're wonderful, you're emanating so much positive energy and he said oh I'm just having fun I'm having fun so there are people in everyday life who kind of, who live that and of course everybody who comes into contact with him gets a little bit of that I'm having fun

[Speaker 8] (3:01:45 - 3:01:47)

good message, thank you

[Speaker 14] (3:02:05 - 3:03:08)

my heart is pumping really hard, thank you Edgar you changed my life dramatically well, thank you thank you for being the vehicle of the higher power this is like very important it's not important it's just nothing's that important do you cry? because I cry a lot about just good things like when good things happen I cry when bad things happen I don't pay that much attention to them but I sometimes cry too and I mean I know it's okay but do you cry?

because I see you as an example when I deal with something I'm always thinking well what I could do and you don't have to answer that question but is it normal to cry? yes I do let's see let's see

[Speaker 1] (3:03:12 - 3:07:07)

well apart from a movie that I saw recently where I cried the other occasion was maybe a year ago or whenever it was the beauty in nature well that happened to me could be

anywhere, it's happened quite a few times it does happen occasionally intense beauty and then I was driving along the approaching the Big Sur Coastal Highway along the Pacific Ocean in California and there was the sea the clouds, the mist the vegetation incredible beauty and presence, the aliveness in the energy field and as I was driving I was crying so beauty is very often that does trigger that it's a very happy crying a joyful crying and then I cried in a movie recently that happens occasionally it was about a dog um sometimes also I cried when I see human suffering could be somebody in the street could be even be something on television, occasionally it happens so the it's a I hadn't actually given it much thought until you asked me so it's quite lovely, I enjoy it crying some people cry when they sit here and it touches the emotional field, although our gathering is not at all emotional because that would be a very different gathering, it would go like wow, yeah let's all jump up and sing so we, this is not what happens here and yet sometimes as presence arises it can the emotions can also begin to vibrate with it and so some people sit here and cry and I know they're quite happy basically but they go something resonates the emotional emotional field is vibrating and perhaps a healing is taking place at that time, who knows so it's again acceptance there's another kind of crying of course that is more dysfunctional for example when you're telling yourself a sad story in your head about your life and you start crying so you believe in the story that you're telling yourself in your head and how dreadful your life has been and you it's been so awful it's just not fair life has treated me so badly it's just not fair wake up there's just this moment don't tell yourself a story and believe in it

[Speaker 14] (3:07:09 - 3:07:29)

so when do you cry? I cry when I watch a movie when I think about my nieces right now I'm not there with them when I think about my family I'm just so happy thank you you're welcome thank you

[Speaker 1] (3:07:46 - 3:40:51)

short question here do you experience the earth as Gaia an entity with her own consciousness yes of course just as the one consciousness animates this physical form the one consciousness animates also the earth as a living intelligent being not only the earth the sun also there's far more both to the earth and to the sun than we realize the sun is the life-giving principle in the manifested almost in the manifested sense-perceived world the sun is the closest we can get to what we could call the divine because it's a continuous outpouring of energy continuous giving millions and millions of years a vast outpouring of energy and we think it's just a physical process in our narrow interpretations we say it's a huge atomic reactor or whatever, but there's far more to the sun than that it's a living being of great intelligence and so is the earth so let's see what the earth is going to do with the little microbes that are crawling around its surface what would you do what does the body do if viruses or bacteria invade it to get rid of them it raises the temperature it gets a fever the earth could do any number of things the earth

has barely noticed that humans are here because its time constant time is very different humans have been here for a very short time the earth is just beginning to notice that the humans have arrived here and are not doing much good now and then the intelligence that governs earth's life, which is no more than it's the one consciousness moving through that form of earth can do many things it could get rid of most humans without any violence the simple thing for example of reducing fertility in humans so that neither men or women or both and then within a hundred years humanity would shrink to very little if the earth wanted to do it it can do many things to get rid of humans if it needed to get rid of humans but we haven't reached that stage yet we would if there's no change in consciousness, eventually we will reach a stage where the earth will say okay, we'll have to get rid of this life form and there's no problem it can do that easily, but we have not yet reached that stage there's still the possibility of something very different happening which will not end in the elimination of humans but will be a flowering of consciousness the consciousness of the earth through the humans I know you say that whatever you feel the world is withholding from you in my case, true love you already have and you just need to let it out so I know you say that whatever you feel the world is withholding from you, you already have you already have it and you just need to let it out in this person's case it's true love do you have any more practical tips for doing this?

I wrote about that in the New Earth because there are many people who go around life saying or thinking that life is depriving them of something in some cases it may be yes, as the questioner says true love we'll have to see what that means or recognition people don't appreciate me or care nobody really cares about me or I'm deprived of say wealth I'm lacking the world is withholding from me abundance these are all beliefs that seem to find confirmation in external reality because the person who has these beliefs says well, it is a fact that life is withholding abundance from me because I have very little or it's a fact that life is withholding love from me, I haven't found anybody nobody loves me or it's a fact that life is not giving me any appreciation nobody appreciates me and so on so many people feel then there's something that's being withheld and I wrote that what you believe is being withheld you are in reality, you are withholding it from the world because what you think the world should be giving you to make you happy recognition care, love abundance whatever it may be is really something that is inseparable from the essence of who you are, it comes out of that and so you have to discover that it's already inside you what you think the world is not giving you it is already in you but you have to allow it to flow out into the world and then that very quality comes back to you love can you love that which is the isness of life love is connected with to appreciate to appreciate the being of any life form can you love on a daily basis do you love what is do you love when you look at the sky, do you appreciate the beauty that you see in the sky do you appreciate the flower, do you appreciate whatever it is that is around you the fact that you are breathing do you appreciate a simple object that usually one takes for granted its silent presence so are you giving out that appreciation of things which is a form of

love and then you can notice there's an outflow of attention onto things rather than somebody says I'm not getting it you can sense energy moving out nobody cares about me, nobody calls me well do you care about, do you call them not because you call them because as a means to an end, no, because you are truly interested in them, you are truly wanting to know you're giving them attention how are you, not as an empty question truly being able to listen to somebody giving them attention, appreciation listen, which means an outflow of attention so if you care for people around you or strangers then you always get back what flows out life always reflects that back to you abundance how do you get in touch with, and again I say abundance is inseparable from your state of connectedness with being, that's where all abundance arises out of the one the unmanifested one life that's where abundance arises, the fullness of life Jesus calls it so can you appreciate the fullness of life and the abundance of life at every moment before life gives you things that in conventional terms would be called abundance abundance comes when you see the abundance of nature you walk past a flower shop and see the abundance of beauty and all these flowering plants you see you don't even need to have a plant or a flower even to appreciate what you see as the infinite abundance of life or you see the vegetables and the fruit in a store the abundance of that the abundance of the sun pouring out its abundance of energy continuously upon the planet, can you feel that on your skin, how the sun pours out its abundance for millions, millions, millions of years, no end to it and it's given the very warmth in your body is derived from sun energy because you eat plants and it's the energy that plants have accumulated from the sun and so you appreciate the incredible abundance of the sun, the abundance of rain that comes down from the sky the abundance of water no matter where you are you will find some abundance in one form or another and you don't need to own anything to appreciate abundance you must respond to it and recognize it so your attention moves there the abundance of life forms when you look around the street where all the people and the cars going by life is producing billions of different life forms everywhere, as humans as animals going to a forest or anywhere in nature and see the incredible abundance there but of course the essence of abundance is not multiplicity when you see it in the outer world, abundance is many things many beautiful things, all kinds of forms but the essence of abundance isn't in the forms, the forms are manifestation of abundance but if you appreciate the manifestation of abundance outside of you that puts you in touch with the source of abundance that is within you as the fullness of life before life becomes a form of life so by appreciating the manifestations of abundance around you you get in touch with the feeling of abundance, which is the aliveness that is behind and within every life form so the more you appreciate it, you can actually feel that, go to a little store where they sell fruit and vegetables and look at that for just a few seconds or half a minute and really see how alive everything is and how so many beautiful things there, the vegetables and the fruit and I'm not, you can do the same in a shopping mall with other things but let's keep it simple and and feel that the aliveness that's there, amazing and at that moment you feel it in yourself because you can only feel the aliveness that you see in the manifested you

can only feel that through your own, which is basically residing in the unmanifested and you begin to feel alive, you respond to the world's aliveness and that's abundance beginning to arise the feeling of abundance so you acknowledge that abundance is already in your life you don't need to own anything to feel that it's all around you and that initiates the process of outflow of recognition of abundance and then you'll see that life brings things to you that confirm your innermost feeling of abundance and actually things tend to come to you they like to be acknowledged strange as it may sound they seek you and it's no longer that you then need the external abundance to feel abundant you feel abundant first external abundance follows it's no longer primary it cannot you just feel just as abundant as before so that's I for many years I lived in below the poverty line in official terms not in third world terms but in western official terms below the poverty line and yet I didn't feel poor I continued to feel the abundance of life and I was surprised when I read in the paper a person who has that much less than this amount of money per year is below the poverty line and I said oh I must be poor that's strange I knew I couldn't there are many things I couldn't buy but it didn't seem to matter and I had this love strange thing for let's talk about just this seemingly trivial thing my means of transportation and I still have that a love for it's almost as if it were life in my twenties my means of transportation was a bicycle throughout my twenties and so I felt some connection with that bicycle and a strange habit which I still have even now once I parked the bicycle somewhere chained it to a railing or whatever I would walk away and still occasionally stop for a moment and look back at it why?

give it I felt a connectedness and I loved just it's presence that's the bike and then when I was thirty somebody gave me an old car and I had that again and when I appreciate just it's being there and I felt a connectedness even a form of love one could say perhaps but feeling an appreciation for it and it's again I did whenever I parked the car I would just walk a few steps and look back at it for a few seconds and I still do the same now that I have a much better car I still do it what I did once with my bicycle there's still a it's a strange thing it's an inner it's a sense I have that with many things that things are actually have some life even so called inanimate things and so you feel there's a there's a fullness to life whether it's a car or bicycle didn't really matter and now this questioner talks about true love so he or she feels he I believe that what the world is withholding from him is true love which I presume means another human being in their life and again do you love other humans in your daily life are you able to look upon them not with what is conventionally called love that would be a little silly to you can't go around say to everybody I love you I love you you can try but it's not advisable most humans would not be comfortable with that and you don't even have to say in your mind I love you because you can't force yourself to love it's not like that but are you able to give them to appreciate their being when you look at them to give them space to be for example judgement and love obviously can't go together so if you compulsively go around judging other humans there can be no love to use a slightly different term the Buddhists have a term that's translated as loving kindness which is quite nice it's an outflow of loving

kindness meta you have that loving kindness towards other humans but that implies a spaciousness while you relate to them, perceive them or interact with them the loving kindness towards another human can only arise if there's some inner spaciousness in you like here now and from there you look upon that human with appreciation and loving kindness and you can look through the ego in the other because the moment you judge another you get stuck in their ego and you strengthen your own ego looking through the ego or egoic behavior or whatever front the humans present to you some role they play and you immediately see there's the role, you see it without naming it you see the role and you don't react to it you look through that in stillness in stillness you look through their roles and there's something emerges that's underneath that's more real and sometimes the roles collapse or are relinquished temporarily by the other person and there's a true interaction but the important thing is do you give out love as you move through life and again it's really all when we talk about care love recognition appreciation abundance but it all, when you go deep into those things which seem to be different things when you name them if you go deep to their source you realize it's all they're all really one they're all manifestation of one underlying state so to speak and that is the unconditioned consciousness they all arise out of that so it's already, it's all already in you don't pursue, just a brief mention, true love if you pursue what the world tells you true love is in romantic terms and you're looking for that then of course you are setting yourself up for eventual disappointment because romantic love can be an initial thing many relationships are drawn together by believing the other person to be absolutely my the absolute fulfillment of my and completion of my life and it's never quite like that and even though for many relationships it begins as a romantic relationship, sexual, emotional after a while that subsides and it is then that you need to encounter the transcendent dimension in the relationship otherwise either it will end or it will continue in a somewhat lifeless fashion some kind of arrangement so the transcendent dimension is the vital factor in the relationship even though it may be emotional sexual also and as the relationship progresses the transcendent becomes more and more vital and the transcendent of course means to be not just to be there as a form identity for the other but also as a non-formal alive conscious presence and recognize that essence in the other also your partner is more than who or what he or she appears to be don't get stuck in just the little personality of your partner because that keeps you stuck in your own little personality and that becomes very frustrating to live with a little personality with its limitations and so on but there is something in every human being whatever you see on the surface is less than the tip of the iceberg as you know with an iceberg you see only like 10% of it on the surface of the sea and 90% is under the water with human beings it's even less what you see on the surface of who they truly are in the depths of their being you can't even imagine and what you truly are in the depths of your being you can't even imagine you actually merge with the source of all life you're not separate from that God, sometimes God so it's a dreadful delusion to think that what you see in your partner on the surface is who they truly are but if you're trapped in that delusion then that keeps you trapped in your own delusion too but there

is a depth there that is also in yourself that you won't see unless you begin to access the depths in yourself and to access the depths in yourself you need to find the deep place of stillness that's always there whereas conceptual thinking becomes unimportant subsides like now and then you sense there's something much more real than the little entity that you thought you were and then you look at your partner and you can sense also the depths that's there and occasionally in your partner it might be much easier than at other times because even if your partner is still predominantly mind possessed you may occasionally see glimpses in him or her where something shines through that's much deeper and more alive than the person that's usually there, moments beautiful and there's something more real but you don't need to wait for those rare moments in some cases rare if they're not yet going through the awakening process it's rare I caught it for example a few times in my mother who did not go through an awakening process unfortunately in this lifetime but I saw it a few times in her a breakthrough of an incredible being, deep being, lasting a few seconds absolute light shining through and clarity and then again the mind obscuring it and mental noise coming back like a huge cloud and then again that was gone so it goes from like from this to problems what's the next problem we can talk about, what's the next problem I can think about, oh yes oh my god and now there's this other thing, oh god think about that we need to talk about this so the depth that's there underneath all that space so the love is already there in you allow it to flow out as care appreciation loving kindness gratitude an important pointer it's gratitude always somehow comes in what we've just been talking about gratitude for what is for this for the aliveness of this rug here gratitude for the light gratitude for the flowers the water in this glass it's not corny the mind must say oh this is you have to go there to truly experience what that means and it's not a mental thing that's I must be grateful for this when we say gratitude it's not it's not the concept or the word gratitude and it does to say I feel grateful for this glass of water, it's not enough, you don't even need the words, you need to appreciate its aliveness and that ultimately you cannot explain it ultimately everything is a mystery explanations are only surface phenomena but everything is deeply mysterious we don't really know anything when we don't need to the only thing is not to get trapped in the surface explanations of things we can use them when we need them but not be imprisoned by the surface explanations of things because whenever you have a surface explanation the words come in nothing but because the water in this glass is nothing but and then you have whatever the chemical composition or whatever it is molecules whatever but it's more than that beyond the explanations and interpretations there's a mystery and so gratitude is to recognize all that and to appreciate it and there you have gratitude is an aspect of all the things that we've been talking about whether it's love outflow or abundance or care or appreciation gratitude is always somehow part of that but really it means just to appreciate what is, to appreciate it it's intrinsic value but not it's value as a separate thing it's value as a manifestation of the unmanifested one life

[Speaker 6] (3:41:15 - 3:41:34)

when I try to become present using one of the portals like following the breath I very quickly fall below the level of thought and I either fall asleep or I kind of fall into a dull calm that doesn't have any alertness do you have any suggestions?

[Speaker 1] (3:41:35 - 3:42:45)

thank you that is the case with many people when you step out of thought let's say here's the level of thinking and then you have a vastness below thinking so to speak and a vastness above thinking and when you step out you go into rise above thinking it can happen that suddenly you plunge back into thinking and then through thinking and end up below thinking so this is the case with even many buddhist monks who meditate many years ago I occasionally visited buddhist monasteries and I saw the monks who meditate early in the morning of course it's 5 o'clock in the morning so they sit very present and then after 15-20 minutes you can see some of them I probably wasn't meditating because I was watching them

[Speaker 15] (3:42:46 - 3:42:47)

laughter

[Speaker 1] (3:42:49 - 3:54:01)

and so some go laughter laughter they never actually fall but they have fallen below thinking it's good to your practice then should be not so much practicing when you are sitting still but to incorporate the practice of presence into activities rather than like this and that can be done in many ways you can make a conscious choice to use a certain activity and make them short at first if it's too long you won't keep it up probably but you begin with short activities and use the activity as a vehicle for presence so the activity becomes an excuse one could almost say for being present in the doing and that means the doing is not primarily any longer a means to an end it is an end in itself and so that could be a simple thing like walking across the room from here to the door and being just present with every step and it doesn't need to look funny like walking on eggs, not like that just a normal walk, perhaps a little slower than usual maybe or maybe not even that and simply each step you are present in each step and that means in that space you can use an activity and regard it as a temporal space in which you are not thinking you can go for a walk this is a you see a lamppost well not in L.A. because nobody walks but if you are somewhere else don't walk here, you get arrested but but if you walk unless you are jogging or you have a dog that's okay but if you are just walking and not jogging and you don't have a dog I did that with a friend in Santa Monica we walked around some blocks and a police car followed us at night you are walking and there is a lamppost some few yards away and between here and this lamppost you practice presence and that becomes a space of not thinking just alert presence and then you reach the lamppost and then you are free to think again or to look at the next lamppost and see another space of not thinking beautiful practice and before if you had gone for a walk it

might have been a purely physical thing I want to exercise, I need to go for a walk that's good, that's helpful but your mind would have been somewhere else which is the case for most people who are either walking or jogging their mind is somewhere else and I often walk in the forest and occasionally meet people and very few are actually present where they are some actually carry things in their ears noise making machines as if the noise making machine in their head wasn't enough they carry a noise making electronic device that puts noises into their ears and so, or they are talking to a friend while they walk about their problems with occasional brief glimpses of oh that's a beautiful tree and then he said to me then any activity that you start with something very simple like wiping a table with a cloth which you have to do occasionally, like dusting and as you wipe the table you're wiping your mind beautiful thing, or I also recommend, I believe I said it somewhere in a book, waiting whenever you're waiting you're standing in line somewhere at a store, at the airport use that time rather than to indulge in useless thinking to be present you can use your breathing feeling the inner body or being acutely aware of sense perceptions without judgment just looking around while you wait at the supermarket not complaining just you look at the cashier doing her work or his work or the other customers looking around acutely aware of sense perceptions like a little child hasn't been here for very long so the little child looks like everything is new you don't have to nobody will notice you're just there in fact the most likely thing is I call that practicing being invisible I often practice that but less successfully these days unfortunately going into a public place in the state of presence, no thought no judgment of anything or anybody and then it is quite likely that nobody will look at you in other words you become semi-semi invisible you attract no attention whatsoever so I used in the earlier talk the example of being a valley as opposed to being a mountain so if you go into a place not as a mountain looking around, noticing people thinking about are they noticing me that's a mountain either or being afraid of feeling self-conscious you're still a mountain but you don't want to be seen but they're all looking at me you're still a mountain but either can you go into a public place being a valley which means no thought, just presence simple, alert, presence no judgments and then people don't see you it's beautiful you become invisible now to the ego that's not necessarily pleasant because the ego wants some recognition at least recognize that I'm here and if you can't say something good about me say something bad at least somebody acknowledges my existence the ego wants to be acknowledged but that a very powerful extremely peaceful way of being there in a place is to be there as an invisible entity that reminds me of the time when I was with Kim in Miami Beach in a cafe and perhaps we must have been quite present there and of course surrounded by people with wonderful bodies and we sat and the waiter just did not see us and after a while I said let's just stay and see how for how long we are invisible and there was no end to it didn't see us now you might say well perhaps we look too puny in that place but surrounded by people with beautiful bodies but I believe it also has something to do with just being still so that is a beautiful practice, public places being still in public places if you want to practice with that and all kinds of activities that are short that you would do

anyway cooking a meal may be a long thing if I say be present depends how long you are cooking the cooking time is if it's two hours then you might lose it but you could start with boiling an egg which takes maybe three minutes and see if you can be present as you put it in the pan fill it with water switch on and watch it as it comes to boil or anything to do with movement any movement even I often give this example probably because I have a glass of water next to me when I talk picking something up and putting it somewhere else or as I pick up this glass now this can be a presence practice and this is then when you couple it with movement you are not going to fall below thinking because if you fall below thinking the glass will drop out of your hand perhaps while the glass travels from the table to the mouse can you be present so that it's not a means to an end but just a movement and then the glass travels back to the table and while it travels back to the table can you be just alert, no thought so you use that movement to create a space of no thought just that so this is a space of no thought here this is the movement and then because it's so beautiful you do it again oh oh and then the thought comes and says I can do it

[Speaker 11] (3:54:32 - 3:54:44)

hello I was getting very nervous and I was thinking about what you said earlier that this is just like the moment and it's not very important that I ask you this question

[Speaker 1] (3:54:44 - 3:55:05)

another way is of course to just accept that you're nervous it's ok to be nervous it's another way of approaching it and then so you may find once you accept the state it changes I'm very nervous but I'm ok with it and before you know it you're not nervous anymore

[Speaker 11] (3:55:06 - 3:55:48)

ok I'm trying to get there so hi I'm Victoria and yesterday you had said we talked a little bit about the internet and you said that it magnifies the insanity of the human mind one of my jobs includes working with the internet and with social media in particular and what we do is we make games for mindfulness to promote mindfulness and I wanted to ask you what you thought that the potential was for games to promote healthy states of mind and to change behavior for the better

[Speaker 1] (3:55:49 - 3:55:50)

on the internet?

[Speaker 11] (3:55:51 - 3:55:58)

yeah this would be particularly maybe facebook games or internet games online games

[Speaker 1] (3:55:59 - 3:56:09)

and you used the word mindfulness just now which is another term for what we call presence

[Speaker 15] (3:56:09 - 3:56:10)

yes

[Speaker 1] (3:56:10 - 4:00:03)

it tends to be used in buddhism mindfulness but it has come into common usage from buddhism I don't use it for the simple reason that it seems to imply that your mind is full but of course I know what it is it's presence well if you can the internet itself like any other technology of course is neutral it can be used to amplify human madness and of course it is used for that also and it can be used also to promote and help people to become more present this is also really an internet event although this doesn't look like it right here but it is most people watching this will be sitting hello, will be sitting at home looking at their screen in the now not now now but now just now now so this is already use of the internet to the opposite of spreading the madness it's spreading sanity and consciousness and I'm sure there are many ways it can be used the potential is very great for it just as its potential for increasing the madness is very great it's potential for bringing about awakening and helping people who are ready to awaken to awaken has great potential I'm sure it does now you are asking somebody who is completely ignorant of how these things actually work so all these things what we are doing here all I do is I sit here with you and then somehow it reaches you through the wormhole how it works I don't know other people came up with that idea and I said okay let's try it and it seems to be working so I cannot give you any good ideas about how to do it but I can if you ever want to let me have some of your ideas I can give you feedback about you mentioned games that could be a wonderful thing games where you win if you stay present and lose if you lose that might be something wonderful but it has to engage of course it has to be interesting too so that the youngsters enjoy it and it can be very addictive of course the whole thing is addictive we don't want it to be addictive we want it to be liberating and yet enjoyable I can only give you an answer in those general terms so I'd love to see do you already have a few things like that up? can you very briefly describe one thing that you have up that helps people

[Speaker 11] (4:00:03 - 4:01:16)

yeah definitely we have one game called Health Seeker and it actually helps diabetes patients improve their lifestyles through gameplay so it's very small actions and small steps that they have to take in the game which then translates into their real world behaviors and we're finding that it's helping to modify behavior and the reason I said mindfulness was because we have been speaking with Buddhist monks in Vancouver

who wanted to bring their message to a younger audience to the audience that's always completely connected and mobile and they want to reach those people and as a follow up we would love to speak to you about any messages that you might want us to help you help you craft for a younger audience especially when they are we feel they're in need of this information and it could really help

[Speaker 1] (4:01:16 - 4:01:49)

yes, that's a wonderful endeavor so I'd like to hear more and see what you have and give you feedback, I might even come up with an idea, somebody totally somebody totally computer literate might come up with an idea, sometimes sometimes it's not the experts that come up sometimes it's those people who are beginners who don't know come up with what's possible so the miracle could happen and what's your website?

[Speaker 11] (4:01:50 - 4:01:54)

we are ayogo.com a-y-o-g-o

[Speaker 1] (4:01:54 - 4:01:59)

a-y-o-g-o a-y-o-g-o dot com

[Speaker 15] (4:01:59 - 4:02:00)

yes

[Speaker 1] (4:02:00 - 4:02:10)

thank you I hope many more people will become engaged in that kind of work thank you

[Speaker 11] (4:02:10 - 4:02:12)

thank you I'm not nervous anymore

[Speaker 13] (4:02:32 - 4:03:20)

firstly, thank you Eckhart for being here and helping me be here I have experienced the beauty of being present and then quite surprisingly caught myself reacting unexpectedly with severe ego which just took me completely by surprise and that actually caused me to question whether or not I had any real consciousness at all, to begin with that would be my question, whether or not it's normal does the ego actually strengthen itself with more consciousness or is that just particular to my individual case

[Speaker 1] (4:03:23 - 4:03:31)

occasional anger extreme yes and that wasn't there before

[Speaker 13] (4:03:31 - 4:03:47)

oh it was definitely there before and it doesn't have to be extreme it's that constant sort of judging, sometimes it subsides but it approaches when least expected especially after a meditation perhaps

[Speaker 1] (4:04:06 - 4:04:54)

all those old patterns they don't go away immediately even as you become present they have their momentum especially patterns like that that may be associated with emotional residues that we call pain body they may act out for quite a while even as presence is already there they may still be acting out are you let's just ask you are you when the anger comes is it preceded by certain thoughts or does it come so suddenly that you don't even know where it came from or is there first some judgment about a situation or person and then the anger

[Speaker 13] (4:04:55 - 4:05:16)

typically yes and there is a certain theme around it expecting people to be aware or conscious of their own surroundings which include me sometimes I see it approach but the most disturbing ones are always when it just comes out of the blue

[Speaker 1] (4:05:19 - 4:05:23)

and immediately afterwards you're aware immediately afterwards

[Speaker 13] (4:05:25 - 4:05:27)

yes and sometimes during

[Speaker 1] (4:05:28 - 4:15:27)

during oh well that's a that's a because usually the sequence is that a person after anger or any unconscious reaction to do with emotional body or certain mind patterns awareness comes in later after after it's all after the energy of the pain body attack let's call it that after the energy of the pain body attack has subsided which can be a while for some people after a strong pain body attack the energy remains for quite a while and then gradually subsides it could be an hour, two hours, three hours a day before it finally and then you wake up and say what was all that and the time gap between the actual event and the awareness returning tends to get shorter as you become more present until immediately after it's happened even the energy is still there but no longer at its highest you're already beginning to be aware of what's happening and then the great step forward is when in the middle of it you become aware and you're at that right now sometimes in the middle of it there's already an awareness while it's still happening is that right with you? yes so the next step is and this is my prediction for you I don't make

many predictions but because I know how it evolves the awareness is there just before just as the anger comes in before it externalizes itself and expresses itself when the impulse comes to be angry the awareness is there and at that moment then you will have a choice to express it or not to keep it down but to whatever you do with it or walk somewhere, go somewhere breathe or simply be there as the presence and let it pass through you, you then have a choice when it comes before it automatically and then the next step after that the impulse is not as strong as before and you notice it just comes in like and then immediately you're there as the presence and in the light of presence it goes it meets the light of presence and then it melts so if you're already aware in the middle now that is a great thing and you will notice very soon as I said you'll be aware just before it becomes externalized be patient with yourself apart from that of course it could also happen that as awareness grows some people think they're getting worse but they're simply becoming more conscious of what has already been there for many years so I'm often asked by people am I getting worse because there's so many things inside myself that I can detect that are dysfunctional still or reactive patterns of course no you're just more aware of them now that is also in many cases so you're becoming more aware of all that so you see it whereas before you were it there's a huge difference between seeing a pattern inside yourself and being the pattern being used by it merging with it acting it out totally so that's a wonderful thing if you can see it in addition to that it may also happen that as presence begins to flow into many areas of your life relationships and so on the ego perhaps joined with the pain body withdraws into one corner of your life but takes up very firm residence firmly takes up residence in one corner of your life and says I'm not going from here the rest of your life may be already great improvement on relationships flow, presence less conflict and so on inner peace but there's one area in one little corner where the ego and the pain body are so all the ego takes refuge in one corner which could be for example one person in your life towards whom you harbor strong grievance everything else is fine we forgive everybody it's and there's that one person and the moment you think of that person or the name is mentioned an enormous influx of unconsciousness takes hold of you it doesn't have to be a person it can also be an area it could be it could be a group of people that you've that the unconsciousness forgiveness has not happened and unconsciousness has taken refuge in that area it could be money whenever I'm okay with anything as long as nobody mentions money say whenever you'd have to deal with anything to do with your bank or your pension plan or your salary or your investments in Wall Street or the chairman of Goldman Sachs or whatever whenever you're on the phone then to do with anything with money you will notice then if you are one you're not but I'm just the immediately taken over by extreme unconsciousness and you start getting very unpleasant what do you mean the shares have gone down how can they go down and this was a person who the last three weeks was absolutely present and forgiving and lovely but suddenly somebody mentioned money and brings up old fear fear that has been there for a long time fear of survival and of course there so it could be any area not uncommon for a dark pocket to survive in you of unconsciousness somewhere in your

life so and it may be so dark that you might not even know it you have to ask your friends or family money so there you need to be of course very alert in the moment you say okay now I have to deal with the money matter if that's just one example or you might still have to occasionally deal with that person where the unconsciousness is knows so okay then I have to ring my my Wall Street investment advisor okay absolute presence how are the shares doing they have gone down 20% in one day okay I hear what you're saying it is what it is there may be an improvement next week do you think so you don't well just have to live with it if there's no improvement I might sell a few next week and of course the investment person may be well next week may be too late well we'll see fresh present feel the inner energy in your body it's okay I'm still alive with great care it's like handling something that's hot so this is when you deal with an unconscious area that the last unconscious area in your life and if you should lose yourself then wake up this could be great if you could wake up in the middle of shouting on the phone let's have just oh dear that is and that doesn't mean you failed it means that's great you're there now yes so whenever you discover a dysfunctional unconscious pattern in yourself it doesn't mean you failed it means you're there so it's always a great thing to see it in yourself thank you

[Speaker 4] (4:15:37 - 4:16:57)

Eckhart you've now had the chance at Eckhart Tolle TV to answer over a hundred questions from different members of the Eckhart Tolle TV community and we still have more questions but what I'm really curious about today is to hear about you your experience most of the questions have been about our community members and their process of awakening but in your case awakening wasn't really a process it was a sudden and complete overhaul if you will rewiring restructuring of your being and as important as this event was a rare event actually in human life you've written about it in just a few paragraphs in The Power of Now but I've never heard you tell the story of your awakening and that's where I'd like to start if you will in as much detail as possible

[Speaker 1] (4:17:07 - 4:30:56)

well the background to it is several years of inner states of anxiety and depression in my twenties and even at university I got to university late because I didn't have any qualifications initially I left school at fourteen so later in England I got the qualifications to get into university I was already in my early twenties and I had a full time job at the same time and at that time gradually the depressions a lot of states of high anxiety also started I did very well at university in my degree course and I worked very hard I wasn't aware of that so much at the time but later on years later I met somebody who was a student at the same time in a different faculty but he observed me and he said oh you were always working you were working till midnight in the library and I couldn't believe it and then I realised oh yeah I must have been working very hard but the motivation was fear, anxiety of not doing well so it wasn't enjoyable I was motivated by anxiety and that

came to a head after I graduated I did very well I was happy for two or three weeks and then the anxiety and depression came back even worse than before so that night came I was living in a little bed sitter as they call it in England in London I had finished my university course I didn't know what to do next and that night I woke up again in the night with a very active mind but at that moment of course I was my mind I didn't know that there was an active mind because I was the thought processes that kept me awake and were telling me how many reasons I had to be in a state of fear the uncertainty of future what am I going to live on am I going to make it and so on unhappiness with who I was as a person inadequacy and so on so there was this incessant mind activity that during that night again creating enormous amount of anxiety to the point of breathlessness and feeling completely cut off from the outside world meaning alien it seemed alien when I remember looking at objects in the room they seemed completely alien to me it's only later I years later I read a novel I don't remember much of it but a similar feeling was described there and I recognized it it was by Jean-Paul Sartre and the novel was called *La Nausea* existential anguish and so that was how I experienced it so intense unhappiness and fear and then the thought came as I was lying in bed that the burden of living was too much I didn't want to do it anymore I can't and so the thought arose I can't live with myself any longer I that thought repeated itself a few times and then the moment came when I became aware of that thought as a thought and the thought then said is that I can't live with myself what does that mean and there must be two of myself here because if I can't live with myself who am I and who is the self there was a sudden I was looking at that statement that my mind had created I can't live with myself and I saw the strangeness of it I had separated myself in two and so I saw who am I and who is the self and that question that was the last thought the last significant thought before the awakening experience this last significant thought posed a question and that question was who am I and who is that self that I can't live with is there one or two here am I one or two that was the last thought and the answer to that question did not come as a thought the answer to that question I didn't know at the time by the way that this is what was happening but I can explain it now I couldn't have explained it then the answer to that question came not as a thought but as an inner stepping back from thought an inner disidentification from thought and so I suddenly realized but not through analytical thinking that that self that I couldn't live with had no actual reality that was the unhappy self so it's illusory nature was recognized but not through thinking not through thinking this the self is really illusory no the illusory nature was recognized as a indirect recognition beyond thought I could see that it is nothing but without saying that mentally so am I one or two the last question led to a disidentification from the the me the unhappy me the whole sense of self that was burdened with unhappiness and fear and anxiety and inadequacy and so on so that self kind of dissolved because I must have withdrawn completely my identification with it so I stepped out of the mind created self and what remained was myself as consciousness but not as the unhappy me and so the unhappy me began to get shaky and then something happened to it it must have in its final stages I think there was again I felt almost disappearing into some black hole

because it was a kind of death experience it was the death of the unhappy me and so the perception of that it wasn't so much visual as more like a feeling that I was disappearing into some hole and there was still some fear left there anxiety of what what's happening to me and then but I heard a voice again not as an audible voice but more as a realization don't resist or resist nothing I think it said and so I just let go and then a kind of void opened but not a visual one and I don't remember much else I must have gone to sleep soon after that so there was the am I one or two was the question that arose I can't live with myself that question brought about an inner separation between the mind created self and the consciousness that had identified with it that was fueling it so the consciousness that had created this dream like figure or self stepped out of it and so I realized yes I was two the self and I but only one was real and so the consciousness that I am was real and the unreal was no longer being sustained by my identification with it I'm explaining it now but I couldn't have explained it then it just happened it took several years I don't know how many maybe at least seven or eight years before I could have explained it in the way in which I'm explaining it now and the next morning I awoke at first I didn't even remember what happened in the night so my eyes opened and the first impression was of everything being fresh and new around me it was the old familiar room everything felt alive everything was amazing and even simple objects their very presence was lovely to look at the light coming through the curtains I knew it was alive and most important of all a deep sense of peace inside so I was looking at everything through the piece and I thought wow wonderful and I picked some things up and looked as if I'd been born into this world for the first time and of course I can give an additional explanation now which I couldn't have done then I wasn't bringing the past into my sense perceptions there was just the sense perception without the labeling of the sense perception there was just a peaceful background to it and that's I wasn't calling it anything it wasn't the old familiar objects in the room because the old familiar self wasn't there anymore there was only consciousness there a field of consciousness and that day I took a bus and went into downtown central London and the same in the middle of the traffic watching the people and then getting off the bus walking around the city this incredible sense of peace and I thought well this is amazing today I feel so peaceful but then the next day it was there still again the peace then I actually got a notebook and I wrote down something important has happened to me but I don't know what it is but I'm just going to write down these things because I might lose it again and forget about it forget what happened I haven't by the way haven't looked at that notebook in long long long time so I don't know exactly what I wrote there

[Speaker 4] (4:30:56 - 4:31:01)

but you still have it yes that might be curious I'll have a look

[Speaker 1] (4:31:01 - 4:31:02)

one of these days

[Speaker 4] (4:31:02 - 4:31:08)

now one thing you were lying down during the entire experience so when this separation

[Speaker 1] (4:31:09 - 4:31:16)

yes in bed yes and it was dark yes yeah

[Speaker 4] (4:31:17 - 4:31:52)

now sometimes people say that you can't describe awakening as a quote on quote experience and I notice even as you recount this there are aspects where it's hard to find the words because it wasn't being processed through that part of your mind so if it's not exactly an experience what's happening outside of you can't quite give a visual for it you can't quite say that you felt this or that that's very curious to me

[Speaker 1] (4:31:54 - 4:34:31)

it's not an experience as such because an experience is something that is added to you one could say when you experience something it's something new that is added to your life we call it a life experience but this is definitely not a life experience and it is the opposite of something being added to you it's the so in that sense it's the opposite of an experience because instead of something being added to you something is being removed from you so something that before was heavy and looked substantial is being something dissolves rather than something being added and it leaves behind something that again is not entirely new but had been obscured before so it's not an adding on to and that perhaps is even for spiritual seekers an important thing to consider because many people are looking for some spiritual experience as if it were something that can be added to them and that's not how it is in that sense one could say it's a negative experience so or you could say it's a loss rather than a gain but it's a beautiful loss but in the transitional moment of loss it can still be painful because it is a kind of death so you lose something but what you gain is not something that comes it just emerges what is had been there before always your essential reality but it's not added on hard to explain I can only point so the important thing is not to look for an experience that not to look for an adding on to me because everything else is like that one wants to have more of more experiences and that's the big minus experience not a plus experience

[Speaker 4] (4:34:34 - 4:35:22)

for many people in the process of awakening integrating their physical form with vast infinite states of being creates certain interesting experiences challenges sometimes people who touch big states of openness will then find their body shaking or that there's a sense of wow this is so much energy this physical form isn't used to that much energy running through the nervous system and here your experience so or your minus experience so complete seemingly such a huge restructuring what was that like for you

physically

[Speaker 1] (4:35:22 - 4:37:09)

I don't remember anything any kind of painful physical experience accompanying it there was part of the sense of peace was a much heightened sense of aliveness in the inner energy field of the body so I felt my entire being felt more alive I hardly knew that because that was part of the total experience afterwards of not experience because it was lasting of that vibrantly alive sense of inner peace that was there all the time and part of that vibrantly alive sense of inner peace was the aliveness that I could feel throughout the entire body but that was very pleasant it wasn't an unpleasant thing so why it is that some people seem to experience even painful things as the energy increases it could be that the pain or the pressure is felt where there are still blockages in the body and it could be that with that what happened the surrender that night if you call it that may well have dissolved also all those blockages that would have been there otherwise but that's a I'm guessing I don't know the ultimate answer of why I didn't experience that.

[Speaker 4] (4:37:09 - 4:37:13)

Were you even aware of an inner body quote on quote before?

[Speaker 1] (4:37:13 - 4:37:33)

No no I was completely in the head so there was no I didn't feel alive except the turmoil in the head felt a bit alive but not a pleasant aliveness So what did that feeling inside your body feel like?

[Speaker 4] (4:37:33 - 4:37:36)

I wonder if you can describe it for me in even greater detail.

[Speaker 1] (4:37:37 - 4:38:51)

Well as you know later that became part of many years later became part of the teaching where I'm as you pointing out to people that they can actually what happened to me accidentally that one aspect of what has happened they can actually consciously direct their attention away from where it normally dwells in the movement of thought and direct attention so when you're asking me what it felt like or feels like and my answer is to direct you or whoever is listening to this direct them to the actual you can actually go there right now in yourself and relive what happened there to me accidentally by consciously choosing to direct attention into the inner energy field of the body. Usually I tell people start with one part of the body put attention into your hands and as we speak

[Speaker 4] (4:38:51 - 4:38:57)

Yeah, if you can describe the feelings to me, that's what I'm curious about for you, even right now, right here

[Speaker 1] (4:39:00 - 4:43:13)

A tingling would be going too far, although for some people, some people describe it as tingling, but it's on the way towards tingling inside a zzzzz if I could make a sound, it doesn't have a sound but if it were a sound it would go zzzzz it's a it's the it almost feels like a vibration it's not quite a vibration but it almost feels like a vibration so very hard to put into words because language is designed to reflect objects ultimately, whether physical objects or mental objects but language can't really find adequate words to talk about that which has no object to it as such, so all I can say is it's a bit like tingling, it's a little bit like a vibration it could even be as a warmth sometimes actually the temperature in the body sometimes increases for people as they become more aware of what I call now the inner body and once you can sense the energy inside your hands as that tingling or vibrating aliveness very subtle perhaps only that's fine, then it becomes easier to be aware that it's in other parts of the body too and so you, it's a very pleasant way of becoming rooted more deeply within the being that you are and also it's a very effective way of becoming anchored in the present moment whereas the mind is never really in the present moment, it's always elsewhere, so you take attention away from thought into that and then you rest in that and you can still speak and listen and you can even think, but you're not going to do more thinking when you fence the inner body, you're not going to do more thinking than you actually need to do it at that moment and it may well be that you don't need to do any thinking that moment maybe it's just, so that's the inner body is part of what I now call presence, the state of presence, so you are present with your whole body, so that kind of happened to me accidentally and you could say as I began to understand after years what had happened to me accidentally and as I began to work with people who came to me to ask questions and then I began speaking to them answers came then that which happened to me accidentally I became part of the teaching and I realized this is something that you don't have to actually wait for, for you to happen to you accidentally neither the inner body awareness nor the surrender to whatever is and the disidentification from thinking, all these things you can actually do, you can so I'm showing people a way but a lot of the teaching comes out of that spontaneous occurrence that happened to me so to speak and so what happened that night and gradually as I began to understand it help people with their problems it gradually over the years became more differentiated and became a spiritual teaching and that took years and years and it was an organic process. The foundation didn't change

[Speaker 4] (4:43:14 - 4:43:33)

Now just to clarify one thing, are you saying that in a state of presence when someone is present that the inner body will always be there in some wakeful slightly tingly or something like that way that there's always that physical correlate

[Speaker 1] (4:43:33 - 4:44:24)

an aliveness there the presence is an entire body state it almost seems that in presence even things around you are more present so it really affects everything that your body and the moment you look at things in presence you realize they are you become more alive it seems that the world around you becomes more alive or rather you it is not more alive but you recognize for the first time it's aliveness and you share you share the aliveness with the flower you recognize your own aliveness aliveness is one word I'm using I could use other words

[Speaker 4] (4:44:24 - 4:44:53)

When you started making sense if we can say that of your experience having a framework for it did the question ever occur to you why me? This kind of sudden very thorough awakening happens to so few people in any generation did you have the thought why me? Never

[Speaker 1] (4:44:54 - 4:46:56)

I never had that thought and I believe the reason for this is that I never perceived it as something that happened to me really when I talk about it because we are using language it sounds as if it was something that happened to me but that's language works like that otherwise I wouldn't be able to use language at all but if I look deeper I'll have to say I never had the feeling that that was something that happened to me and that is because the essence of that is the disappearance of the me the me becoming so the me the sense of personal or separate identity that's me that sense of the form identity as the me became so weakened in that that something was shining through then where the me was there was only a transparency there was still a form of course to some extent but no identification with it and without the identification with the form the form became semi-transparent and the entire thing that happened if we can even call it happened was that as the me became transparent the consciousness came through very strongly and it is not the me it's the consciousness which is formless and has nothing to do with the person so it only happened because the me almost disappeared that it could happen and for this reason it never occurred to me to ask why did it happen to me I don't know if that makes sense

[Speaker 4] (4:46:56 - 4:47:30)

it does make sense I guess the question though still remains for me this body mind form was somehow selected by the cosmos to undergo this minus experience for I would say

in my words the benefit of other people how come it was chosen that particular body mind maybe that question didn't occur to you but here I'm asking it now if you were answering just looking at this from the outside what would you say

[Speaker 1] (4:47:30 - 4:48:10)

I don't know if it was chosen it would of course happen to any me that recognizes its own essential nothingness any me anywhere in the world that recognizes that essentially its sense of identity was to a large extent illusory and then the realization is there why did the realization come to this particular illusory identity I don't know I never actually asked myself that question it's a mystery

[Speaker 4] (4:48:12 - 4:49:13)

even though you might not have asked yourself that question in the past here in this moment if you take a look at it do you have any ideas about why perhaps Eckhart there's plenty of people who understand everything you said about the panic the anxiety there's a sense that there's a little me there's an awareness that there's two of me here but that's where the story ends for them then maybe they pray to have the kind of awakening you had you know lying on the ground face down praying crying whatever and nothing happens they wake up the same miserable wretch the next morning and you know perhaps keep reading books become a member of Eckhart Tolle TV or who knows what so there's something clearly unique in your particular story in anyone's story but rare in your story so for you it just goes into the mystery

[Speaker 1] (4:49:14 - 4:52:04)

yes perhaps the form was ready through previous lifetimes one way or another I've never investigated past lifetimes because I lost interest in past but it may well be that the form was prepared for that and that's the reason why it happened but that would I would be reluctant to say that that is actually the case because that would mean the only way you can really awaken is if you've had enough incarnations and so on the teaching is really pointing out that virtually anybody can awaken and not like as drastically as happened here but almost anybody can at least enter the awakening process there's a term in Buddhism which is I think it's called the stream enterer so anybody can enter the awakening process yes some degree of readiness is required but anybody who reads a book like The Power of Now or New Earth or any other spiritually powerful book that came was written from a deep place of realization anybody who reads that and is open to it and recognizes the essential truths in it anybody who is drawn to a spiritual teaching and goes there there is an openness there there are still millions of people who don't they wouldn't touch a spiritual book and if they opened it it would be totally meaningless so I'm not talking of all those people they obviously have to wait a little longer but others who are in whom there is an openness in the awakening process can begin they can enter the awakening process and that's all that's needed and

I don't see I just cannot see myself as a chosen one it's something inside me that says no to that but I may be wrong

[Speaker 4] (4:52:11 - 4:53:10)

So I had the opportunity to interview you once before Eckhart about 10 years ago and one of the things you reported to me then was that after this awakening you experienced an 80% reduction in mental activity and I'm curious in your life what it's like for you in terms of your relationship to thoughts meaning do you sometimes have hours go by where there literally are no thoughts or are there thoughts coming but they just float by and there's no attention is given to them so what's it actually like and I'm sure it's different obviously if you're in the middle of an airport doing something than if you're just relaxing at home but I'm curious to know more about the interior of your experience

[Speaker 1] (4:53:10 - 4:59:11)

Well there are long stretches of no thought and I can still function in that state for example you talk about airport I can perfectly check in or walk to go through security check and then on to whatever the lounge without any thought and this would not be uncommon that I would do something or go from where I get into the car and drive to the store to buy something and again virtually no thought is not uncommon and or it does occasionally little fragments may come up like little puffs of clouds and then they're gone so it's they can be or let's say I'm sitting at home not doing much and occasional thoughts can drift in and out of awareness like clouds like the sky is blue but little puffy clouds come from time to time and they go the thoughts have no I don't follow them and they don't even try anymore to get my attention as is the case with people who are still very strongly identified with thought every thought pulls you every thought pulls you where it wants you to go and thoughts don't really have that pull anymore they just when they appear there's a blue sky and the clouds appear and disappear appear and disappear and there could even occasionally be a stream of thoughts in certain situations or maybe not even connected to anything happening outside of me there can be times when there are certain streams of thoughts but again they are harmless they are not the thoughts that have this gravitational pull that just you have to follow them with your entire attention but it's a thought that yes from time to time there may even be more clouds than the blue sky but these clouds are no longer the heavy weather clouds that I had in the distant past and that other people perhaps recognize in their own lives they are more like innocent little puffy clouds with thoughts but no thought matters that much and then it disappears it's not amplified by following it up and identifying with it and then becomes a heavy thing that takes possession of you so it never feels as if any thought were taking possession of me so yes then to summarize I think if anybody entered my inner state they would be surprised how little thinking there actually is compared to probably what is still for most people normal almost continuous how relatively little there is yes there is some and that which there is doesn't have the

heaviness anymore that it has when you're identified with the thoughts they have a gravitational pull and they develop into streams they proliferate and develop into streams and you lose yourself completely in it so that doesn't happen so not thinking is almost would say predominates unless there's something specific to think about but then occasionally yes clouds come and go and so on but there's always an awareness of the sky also it's and it doesn't really matter whether I'm out in nature walking in the forest looking around let's just describe let's just describe perhaps one minute of let me walking in the forest just walking looking the dog trees no thought just looking at the trees the plants the aliveness of it sensing the energy field and then a thought may come and says oh when I get home I need to I need to I need to do this or that I forgot to do that when I get home I still need to do that or I need to buy some I need to buy some bananas later okay and then it's gone and then some other thought comes of something maybe could be anything a person that tried to contact me the other day didn't and then it's gone again and back so puffs come go predominantly really awareness it's so much nicer than thinking

[Speaker 4] (4:59:13 - 4:59:31)

so just to be sure that I fully hear you correctly it never happens that one of these puffs there's a little hook that comes down that catches you by the neck or something like that and you know just a little hook that comes in like I forgot to do something

[Speaker 1] (4:59:31 - 4:59:57)

good question I have experienced in the past not for some time now occasionally some thought coming in and hook is a good word I experienced in the past sometimes and I can't remember when the last time was occasionally some thought coming in and wanting more of me than just appear and disappear

[Speaker 4] (4:59:57 - 4:59:58)

yes

[Speaker 1] (4:59:59 - 5:00:02)

I perceive it goes like this it pulls your sleeve

[Speaker 4] (5:00:03 - 5:00:03)

yeah

[Speaker 1] (5:00:07 - 5:00:22)

and so that's usually I notice it and then there's an intensification of presence there's a conscious choice at that moment to be more intensely present

[Speaker 4] (5:00:23 - 5:00:23)

interesting

[Speaker 1] (5:00:23 - 5:03:24)

the same thing happens when a challenge comes in everyday life something goes wrong whatever it may be and a challenge comes in and what otherwise would could easily develop into some kind of minor drama and again at that time usually it's not even so much a conscious choice it almost happens naturally that immediately there is an intensification of presence so that's something that I hadn't mentioned before there is the normal level of presence is the taking over of the normal level when a challenge comes in there is I call it sometimes the dimmer switch is turned up and there's more intense presence when the challenge comes because only more intense presence can burn the thoughts that want to arise there and so there's then and hard to describe what a heightening of presence is but if I could act it out please it's like normal presence is and more intense presence is and back to normal more intense the more intense presence is presence becomes a sharp sword so sometimes compared to that in intense presence which if you're surrounded by pandemonium could happen then that is required or if there's a very strong pull by some thought come this way I will lead you to a wonderful place it's called drama and unhappiness just follow me you will love it and then you have to go you can't fight that thing you can't say no go away you give it more power you just go you have to have that fierceness then the presence becomes fierce presence whereas before presence was gentle gentle presence

[Speaker 4] (5:03:26 - 5:03:49)

and have you noticed in your life what it is that happens in your life what kinds of thoughts might require you to turn up the volume on presence for example you know for some people it might be thoughts about money or thoughts about their intimate partner I'm just curious have you seen any pattern for you which ones are the tuggy thoughts

[Speaker 1] (5:03:50 - 5:03:51)

well

[Speaker 4] (5:03:52 - 5:03:55)

I know I'm getting personal here Eckhart but I can't help myself

[Speaker 1] (5:03:58 - 5:04:31)

the incomprehensible world of personal finance having to see my accountant tomorrow for example and not understanding all the paperwork and so on can sometimes lead us to an attempt of the mind to get in there and start thinking about it and then I realized

back to presence that could be for example that kind of thing

[Speaker 4] (5:04:32 - 5:04:48)

and of course you teach so many different approaches to turning up presence what is it that you do when you turn up presence do you have a standard approach do you intensify the feeling of the inner body or what do you do

[Speaker 1] (5:04:49 - 5:05:17)

it's just it just happens I do it sometimes I do it or sometimes it just happens but I cannot say how this because there is no how I could say if it's if it doesn't if you don't know if you don't do it I could recommend to somebody to be more intensely present in their inner body

[Speaker 4] (5:05:17 - 5:05:18)

in my case

[Speaker 1] (5:05:19 - 5:07:02)

I'm not saying okay I need to be more intensely present in my inner body there is no it just happens without any intermediate step it just happens I can even do it here I can be present in the normal gentle way as I just demonstrated or I can be present more intensely which is the sharp sword and it requires no step really it just happens immediately let's see they are both quite pleasant they are very pleasant the normal presence and the intense presence and then you could have again let's say let's say I am participating in a conversation or whatever then there is the presence is in the background so I may be talking or contributing to the conversation and then the presence is there as a sense of still aliveness in the background which I sometimes call space, inner space to sense the inner space that's vital because otherwise you get your mind takes over so, but that doesn't does not happen anymore fortunately so degrees of degrees of presence

[Speaker 4] (5:07:05 - 5:08:01)

one of the things that I've discovered about you here now working on Eckhart Tolle TV with you and getting to know you better over the last couple of years is how sharp and precise your mind is I didn't know this I think in the beginning because so much of your teaching was about exploring the space in between thoughts that I didn't realize Eckhart is actually quite sharp and sophisticated for example when you tell a story or you teach on a book you're very exact you have the details right or you don't state them and I'm curious if you've found any relationship between the space in your mind and the exactitude and precision of your mind and what that relationship might be

[Speaker 1] (5:08:03 - 5:10:37)

well with the space, the sense of space this thought actually works better works more precisely, more simply and more has more power to it than compared perhaps to an engine a car engine a car engine that is but the owner let's say misuses the engine by sitting in the car a lot of the time the car is in neutral and he or she is just putting the foot on the gas just to hear the sound of the engine and it goes for hours he sits in the stationary car going not going anywhere at all just to get so used to it and then when he finally needs to go somewhere the engine isn't that efficient anymore because it's worn out so the same applies to the mind if there's continuous misuse of the mind, you can't even call it use because the mind has taken over and there is every hour of the day there's continuous stream of thinking, a lot of it useless repetitive and even negative and if then this person who is usually immersed in the stream of repetitive continuous thinking mental noise has to actually apply their mind and in order to analyze something or relate something or find a solution to a problem certain situations require thought then their mind isn't actually that effective anymore just like the engine that has been misused it loses its sharpness and its power so I'm using that analogy and I believe it is true my mind I believe works better now than it did when I was at university usually people say well you lose your mental powers as you grow older but I don't find that I think my mental powers in my twenties were less than they are now and I can also think more creatively now than I could then

[Speaker 4] (5:10:40 - 5:11:37)

okay Eckhart I think I have a pretty good sense of the or a sense of the inner landscape of your mind and now I'd like to see if we could talk some about emotions some teachers who emphasize dis-identification still value and want to welcome and feel the full range of emotional experience you could say a sort of tantric approach if you will you know bring on the rage bring on the desire bring on the sadness even there's no identification but these are different kinds of clouds that move through space and I'm wondering if it's like that for you or if it's not like that for you in terms of the range of emotions and the depth of emotional experience

[Speaker 1] (5:11:38 - 5:20:10)

it's not like that I had a feeling there's relatively little and what there is is very short lived it can come as a let's say anger on very rare occasions as a flash that goes through and then passes out again it's not thought doesn't get hold of it and starts amplifying it and prolonging it so it doesn't any emotion that arises sadness perhaps seeing some human suffering or other suffering any life suddenly sadness arising I can cry occasionally I cry when I see a movie it can happen and so the emotion is there I can also I call to cry when I see occasionally something a human being in suffering and so the emotion comes and then it passes again it lasts maybe a minute or two minutes or less and it's rare so there

are doesn't happen that often any kind of emotion really this doesn't mean I'm dead inside if there were no presence and I didn't have any emotion then I would be dead inside so if you have no presence and no emotions that means you're not truly alive inside but if there is presence in you if there is awareness then that is the primary source of aliveness and compared to that emotion is only a turbulence within that primary aliveness so if you don't have access to the primary aliveness then you need the turbulence to give you some sense of aliveness and that's why people need many people need their drama their daily drama or weekly drama or the drama in relationships we are still alive it's still without the drama everything seems to die down so people love their drama they create it in their daily life unconsciously because at least it gives them some sense of aliveness as I get excited about my problems and talk about it at least I know I'm alive but I don't have that you don't actually need all those things when there's presence so within the field of presence occasional small turbulences happen they're rare that's how I experience it I don't want to pronounce judgment upon people who still say they are present but they love indulging in all kinds of emotions I haven't been inside them so I can't really tell what their state is like whether it's just a justification for loss of awareness or whether there is something that is actually they just love the emotion despite the fact that they are aware I would have to enter into these people to know how they experience that so I better not to pronounce any judgment upon them so I many days pass without any particular emotion arising at all it's much more common not to have any emotion by the way the to feel empathy with another human being to feel love or loving kindness for another human being I don't regard that as an emotion that emotion is the neediness of attachment to another human being but the outflow of loving kindness or love towards another human being is not a turbulence it's a deep thing that comes out of the recognition that the consciousness that I am is the essence of who you are also so what I love in you is consciousness loves itself what I love in my dog when I look at the dog all of the fur is nice and soft and it's lovely to touch the dog but when I look into the eyes of the dog there's something that I love in the dog that is more than the fur or the tissues or the blood and bones that is there if you look under the skin and under the fur it's just really a bag of organs and blood and bones and tissue that's not the same with a human being that's not what you love so what I love in the dog is the consciousness of the dog because I can see there is a consciousness looking within the limitations of the dog form there is the consciousness coming looking and I see myself in somewhat very different form and the same when you look at another human being there is the connection the inner connection that's not to me this is not an emotion at all it is much deeper than that and so that is there a lot of the time I actually I love so many things not just when I connect with humans I haven't spoken about that yet, it just came to me because it's so natural I don't usually I don't think about that I love inanimate objects I often I pick something up and hold it for a few seconds because I love it's presence, it could be the toothpaste tube it could be a book and I love it not because what's written in it but it's simple physical presence anything anything, it could be anything the table, the surface of the table so there's, the world is that is an aspect I

would say of the sense of aliveness of the world that you inhabit and of not reducing everything around you to a means to an end, it's for I'm using this for this or that purpose and it needs to get me there but to appreciate it for what it is not for what it can do for you but simply for what it is so that that's the lovingness towards things, the appreciation of things but all that is not emotional, there's no emotion there and again the true love between humans is emotion between two humans can be part of what is the deeper foundation for the connection between two humans is awareness, presence that's the consciousness that connects you that in addition to having that as a foundation there can be emotions floating around the surface too but they are not the they are not the focal point they are not the main thing of what connects you so I don't want to create the impression in anybody that they should get rid of their emotions because that's not how it works

[Speaker 4] (5:20:10 - 5:20:36)

no but you don't seem to be a very big fan of emotions I would say from hearing how it works inside of you, meaning something like sadness, some people some maybe melancholy loving people might see sadness as something quite beautiful and interesting you know worth really spending some time but it sounds like for you it's more more like a cloud formation that's passing

[Speaker 1] (5:20:36 - 5:21:11)

yes I also I don't feel drawn to music that's emotional so and so it's not I'm not afraid of emotion, it's like being in it's the a place that is much deeper than than any emotion and more a permanent aliveness, not a temporary high or temporary low which is what emotions are

[Speaker 4] (5:21:11 - 5:21:38)

yeah I mean it sounds like what you're saying is without being explicitly judgmental it sounds like what you're saying though is that your sense is that people who indulge quote unquote take their emotions for a ride it's really a way that they can feel alive because their inner presence and sense of aliveness isn't active and awake enough so they have to this is the way they can feel alive

[Speaker 1] (5:21:38 - 5:21:56)

that's right, yes, yes and as far as they are concerned, I mean they're right because at least they remain connected to that substitute sense of aliveness but at least there's some aliveness there so rather than being dead have some drama, yes

[Speaker 4] (5:21:56 - 5:23:09)

okay now I have a slightly different question here Eckhart which is some people who

have experienced some degree of wakefulness still seem to manifest quite a difficult time in certain areas of their life maybe it's in their business life or it's in their relationship life or it's with their physical health and the spiritual openness that they've touched doesn't seem to translate into these other aspects of their life and what I'm getting at here is I'm curious if you think that spiritual awakening in and of itself quote unquote solves all of our problems or if at the same time it's quite important for people to do their psychological work focus on their physical health concern themselves with nutrition or do these things just naturally happen they naturally happen, you don't have to worry about it

[Speaker 1] (5:23:09 - 5:30:53)

well a spiritual awakening does not immediately solve all your problems nor does it mean that your life from then on will be free of challenges so the challenges continue not that you would be likely to find yourself continuously in dysfunctional situations that are very unlikely when you are spiritually awake or even relatively conscious if not even fully awake it's unlikely that you would find yourself for long periods of time or most of the time in dysfunctional or unpleasant drama situations and so on, however challenges remain life will continue to give you challenges that's part of being here as a physical form so there will be no end to the whatever challenges of whatever kind will come from time to time and so it's not that spiritual awakening removes all those things all those challenges but it does improve your life immeasurably even on the outer level to a large extent but challenges will still come and whatever new situation you go into there will be some new challenge that arises there and that spiritual awakening doesn't mean that does not happen what happens to spiritual awakening is even as you are confronted with a challenge you are the challenge is seen within the context of the of a deeper transcendent dimension there is this there is a spaciousness in which the challenge is not seen as something some gigantic thing that completely occupies your attention it is here within the spaciousness of presence and there is the challenge you primarily dwell in the presence you don't dwell in the problem that's why the challenge doesn't become a problem it remains a challenge so you remain rooted in the transcendent dimension and from there you do what you can if there is anything you can do to deal with the challenge also what doesn't happen is you will never encounter situations in life that are totally satisfying you will never encounter physical locations that are totally satisfying you don't encounter living situations that are totally satisfying even relationships that are totally satisfying or activities that are totally satisfying all the time you never encounter that no matter where you go and what you do you will always find an element of unsatisfactoriness that's part of living in the world of form but every form is limited and so to believe that with spiritual realization the element of unsatisfactoriness will disappear from your external life experience is not the case, it remains but that is no longer a problem because it is all seen from the larger context of what I sometimes call the transcendent dimension in other words your happiness or your sense of satisfaction

is never derived from the conditions of your life this is where people of course look for happiness and satisfaction before they awaken, when they are unawakened they look for the satisfactions in the conditions of their life for a little while they find it here and then for another little while they find it in some other condition but always they find the condition does not ultimately provide happiness and satisfaction and that eventually, that very fact eventually produces more and more suffering and the suffering eventually produces the awakening so it's all fine but the fact is conditions cannot give you happiness or satisfaction because there's always something that's not quite right and so the difference between an awakened and an unawakened or an unconscious human being and even a somewhat conscious human being is that the unconscious human continuously is looking for the right conditions as some kind of prerequisite for happiness the awakened human does no longer look for the perfect conditions in my life because his or her happiness or satisfaction or aliveness or joy or peace whatever you want to call it he doesn't, he or she does not need to derive it anymore from the conditions of their life it comes from the unconditioned consciousness the alive presence that you sense that you are, consciousness itself this is the ultimate satisfaction and this is the transcendent dimension of life, formless it has nothing to do with the conditions of your life so and then you can have a spacious relationship with the conditions of your life without clinging to conditions or becoming repelled by conditions you can have a spacious relationship with the conditions and allow them to be the way they are at this moment as they are in all their loveliness for a while and in all their defectiveness with something missing, something goes wrong within it so life becomes for the first time satisfying because you are not dependent on the conditions of your life for your satisfaction or happiness and that's the great liberation so it's a misperception in people to believe that once I awaken spiritually everything is going to be just absolutely great, everything around me is going to be absolutely great no, it's not in the nature of the world of form to be like that, it's a continuous flux, it's a continuous change, so it's not going to remain if it's absolutely great today it won't be tomorrow or next year so and you don't need it you don't need that what you need is to be in touch with that which transcends all conditions this I'm only putting what the Buddha already talked about very clearly also in his teachings

[Speaker 4] (5:30:53 - 5:31:23)

so in your own life have you not experienced after your awakening the need for something like seeing a therapist for psychological trouble about something or other or seeing a physical coach to help you with this or that or saying I still need these other inputs to work out things on the relative level that are still problematic or is it not like that?

[Speaker 1] (5:31:23 - 5:32:43)

No, I've never occurred to me that I needed to seek help for something on a

psychological level I could have sought help for my body is not I mean it seems perfectly fine it's not a perfect body it's a bit crooked here and there but I'm okay with that and it doesn't cause me much trouble at all so far eventually probably will because things decay eventually so many people tell me you should see a physical therapist and maybe it would be helpful but somehow for some reason I don't like my energy field to be invaded by someone no matter how conscious that physical therapist may be and how wonderful work he or she does somehow I have a reluctance to get my energy field invaded by that but that's not necessarily saying there's great wisdom in that that's just a characteristic that's there in me

[Speaker 4] (5:32:45 - 5:33:47)

Okay Eckhart I just have one final question In talking about your Awakening minus experience there can be a sense that there's a gap between we people in the process of Awakening and Eckhart Tolle's dramatic experience and yet I asked you to do this I wanted to hear about this sort of like seeing a vision of something that's possible and the value in that but how individual do you think Awakening might be perhaps it will look very very different for someone who's listening watching going through the process of Awakening what do you think about that how much has to be there this is what it's like no matter who you are what time or place and how much is quite individual

[Speaker 1] (5:33:50 - 5:38:22)

probably the the Awakening what happens in the Awakening must be the same in every human being but the way in which that human being then interprets what happened or the way in which he or she talks about it or thinks about it or even how he or she interprets it could be very enormously if for example Awakening could happen to somebody who is still who is very much within the cultural context of a particular form of spirituality so if an Awakening happens to somebody who lives in an ashram in India it might be interpreted very differently or somebody who is a Christian and again that's why you can see some people talk about the birth of the birth of Christ in me and I suddenly they say I got this incredible sense of Christ entering me this could be one way of interpreting the Awakening process and they are not entirely wrong because if Christ means anything Christ is the transcendent human Jesus becomes the Christ the Christ has no past to it the Christ is the transcendental reality and even Saint Paul in the New Testament said something like I must I must diminish and Christ in me must grow so it looks then as if I talk about it and somebody like that talks about it they talk about something totally different but fundamentally they are not it's only when it reaches when that which takes place in the formless is then seen from the dimension of form it may look very different from person to person but the fundamental disidentification from mental forms that is the same because it's only then that the Christ consciousness or Buddha nature whatever you want to call it then suddenly is born in you another way of putting it and that's beautiful so that's one part of the answer the second part is what

that person does with the awakened state how the awakened state works in that particular human being and when that human being then interacts in the world with others in situations that also varies enormously so not everybody who awakens becomes writes a book and becomes a formal spiritual teacher it could be very different, it could be that some creativity comes through you, it could be that you work with a group of people innumerable possibilities and again that varies from person to person and also a few personal characteristics also may remain they're not part of you don't have the ego anymore so you're not identified with them but certain traits that you had before you awakened may still be there after you awaken it even happened that in India one famous spiritual teacher he was a chain smoker before he awakened and he was still a chain smoker after he awakened so he died of course because he smoked too much but not that he minded very much so yes so there are variations on the surface but the core is the same I'm sure that what happens deep down in you is the same in anybody in the awakening process

[Speaker 4] (5:38:22 - 5:38:40)

and if our conversation has initiated a greater longing in people for a deeper level of awakening what would you say to our viewers in response to that

[Speaker 1] (5:38:40 - 5:40:21)

well the longing for awakening is already part of the awakening so if there's a longing for awakening then you're already the door is already there the door is already a little bit open because otherwise you would belong to those millions who not only have no longing but actually would intensely dislike even the concept of awakening or have never even heard of it it doesn't even enter their consciousness so if there's a longing for awakening then you're already touching it and it's already beginning to happen because the longing is there because you're recognizing that something in what we are saying here is true there's an immediate saying yes on some level you can sense that there is a truth in here about the human condition and about you and that in you which can sense that is that part that is already awake and that needs to grow in you but don't believe the mind might be telling you that you're not there at all yet and yet you're listening to this and you're going yes that means part of you is already awakening so don't believe your mind when the mind doesn't know that because it cannot recognize the thinking mind cannot recognize awakening it says I need to awaken it's happening already so if you recognize that then that would be a great help

[Speaker 4] (5:40:21 - 5:40:29)

wonderful thank you Eckhart thanks for giving us a window into your inner world thank you

[Speaker 1] (5:40:29 - 6:23:07)

thank you welcome to another live meditation and a special welcome to my facebook friends who I am told are tuning in from different parts of the world thank you for inviting me into your living room or wherever you are here it is just after one o'clock in the afternoon on the west coast and it will be probably a different time where you are maybe even a different day but we can be sure that wherever you are it's this now moment the present moment time and dates things like that are things we impose on reality in themselves they have no actual existence they are a kind of grid that we impose so that we can function in this world and that's fine so I'm saying is ultimately it's not on one level it is true to say that today is the 26th of June 5 past 1 here in the afternoon whatever the time is the year is 2011 on one level that's true on another level it's not the case at all because there's only just the presentness of this moment in the same way that there's no equator I remember we were visiting the country of Ecuador and there's a tourist attraction which is a line here's the equator and people come there and take photos of the equator which is a line they draw of course it's an imaginary line it just happens to be the equidistant between the north and south pole but there is no equator as such we impose that super impose that on reality so in ultimate terms there is no equator there is no clock time we can function within it without being trapped in it and without completely believing that that is absolute reality and many other things we impose on reality on ourselves on who we are our sense of identity a name a history personal history all kinds of fears and desires and many other things that make up your psychological sense of self it has some reality but it is not absolute reality so if you look closely at time and clock time you go more deeply into it you end up in the present moment where there is no time there is only ever this and here we are in our meditation today we are here to go deeper within ourselves so that we can discover that deeper level to who we are that is not relative but that is absolutely true everything else then is recognized as relative it has its place your personal history your past your future your life situation your health situation your financial situation your living situation your problems and concerns yes, that is all there but is your life reduced to only this is that all you know your life situation your personal circumstances are you aware of any other dimension in your life most people are not they are consumed by their life situation and they are completely identified with a sense of self that is derived from mind activity mind activity the stream of thinking whatever that voice in the head is telling you about who you are and all that is of course conditioned by the past and the most important question in anybody's life in your life is is there more to who I am than meets the eye so to speak is there more to who I am than whatever my senses can perceive or know about myself, whatever thoughts are floating around in my mind is there a deeper level to who I am because if there is and I've never even inquired about that never even attempted to go to a deeper level within myself then I've missed a wonderful opportunity the deeper purpose of my life here I'm not asking you to believe anything I'm not asking you to believe that there is a transcendent dimension to who you are but I'm inviting you to have an open mind and be open to the possibility that's the starting point be open to the possibility that there may be a deeper level to who you are something deeper than the

person which exists in time and is conditioned by time events that happened which are then the memories are accumulated both conscious and unconscious memories are accumulated and that accumulation of memories for most people is the basis of their sense of self and they are trapped in that the question then is is there a deeper dimension to myself or is there only the story of me in my mind is there anything beyond my personal concerns is there something perhaps that is more important than all the things that I think are extremely important in my life my problems my circumstances all those things is there something perhaps that's more important than that I'm not saying you neglect that level of reality but is there something deeper and all you need to say of course is I'm open to that possibility there may be or there may not that's all but if you say to start with I don't believe in anything deeper then of course you're already closed of course in that case you probably wouldn't even be here listening to this experience so in this meditation or in any true meditation and by the way this is not a conventional meditation we are not going through any kind of technique but direct experience in any meditation you're going you're endeavouring to contact that deeper space within you so what's our starting point then our starting point has to be always is the reality of this moment so if you want to go deeper you always have to start from the reality of this moment the simple reality of this moment so what is the reality of this moment for you now it is that sensory perception is happening you see this image of me you hear the voice you're perceiving that you see you're peripherally aware of your surroundings although you are more focused hopefully on looking at me and listening to the voice because right now this is where you're choosing to direct your attention but you're also aware peripherally of your surroundings of course that's still there you're perhaps aware of your body sitting wherever it is the chair sense perceptions and you're aware perhaps of certain feelings you may have in the body and thoughts going through your mind occasionally still come and go some thoughts may want to take over your attention completely and then you'll lose your focus on the words so that could happen to some of you that some thoughts come in and take your attention away from this and then all you need to do is bring your attention when you notice that bring your attention back to this moment recall that you're becoming present to this moment you're aware of whatever it is that is arising in the space of this moment and you accept it as it is because it already is so that's a good entry point into any whatever meditation you want to do the portal into the meditative state or the present presence consciousness is to allow the reality of this moment to be as it is why? because it already is this moment already is as it is so internally you don't demand that this moment should be different for example you don't say why don't you stop speaking we're supposed to be having a meditation here or you're saying I'm not experiencing my deeper self what are you talking about?

all we need to do to become present which is where meditation takes us become present with the simple fact of the isness of this moment that's what is now since ancient times philosophers and sages and some writers have discussed the possibility that what we experience as our life may be a kind of dream so whatever you're experiencing now in

this moment of course you cannot know in absolute terms that this is not a dream and in some ways it has a dream like quality whatever you experience because it all passes very quickly, it evaporates like a dream whereas yesterday's dinner evaporated like a dream but even if it is a dream there must be something that enables this dream if it is a dream this dream like thing that is whatever content there is in the present moment, there must be something that enables this dream to be there there must be something that enables the reality of this moment to be there and to be known and of course you are that so at this moment I'm asking you to sense so to speak within yourself the simple fact that you are foundational so to speak to the reality of this moment whatever it is that makes up the form of this moment around you here in other words can you sense the simple fact that you exist exist may not be the right word, can you sense the simple fact of that you are your beingness, your presence through which all these things are being perceived in this moment even my voice can you sense this is something very immediate I'm asking you to direct your attention the focus of your attention away from sense perceptions although they remain there but not to put your attention there not even to put your attention on my voice or on the image on the screen yes that's still there you're still perceiving that but what I'm asking you is to put your attention on the very fact that you are conscious conscious one could say on the the attention itself so the consciousness that before was in thinking and sense perceptions now turns around and the consciousness that before was in all kinds of things including thoughts which are also things the consciousness turns within into itself and realizes that presence that inherent timeless presence that underlies whatever you're experiencing you already know I mentioned it in a new earth at Delphi in ancient Greece the temple of Apollo there was the inscription which is I believe still there know thyself what is less well known than that inscription is in that same temple there's also the inscription and that goes back two and a half thousand years ago now there's also the inscription you are what? you are what?

you are that's what it's inscribed in now when you read that or hear that either it makes sense to you or it doesn't make sense to you if it makes sense to you you go for a moment and you go ah because at that moment those two words direct your attention to attention itself or one could say direct your consciousness to the fact that you are conscious in other words you know yourself as that the consciousness formless, timeless you are not this or that but just the fact you become aware that you are and that's what the ancient sages pointed to already 2,500 years ago you are isn't that amazing that inscription in the temple saying you are you cannot understand the truth of that through the thinking mind as you cannot understand the truth of what I'm talking about through the thinking mind because the thinking mind the conceptual mind reads that you are what's that supposed to mean can't work that out you are, there must be something missing here but only by the truth of you are or rather the truth of I am because when you realize that truth of you are it becomes the truth of I am the truth of I am is not conceptual at all it's nothing to do with thinking it can only be realized outside of

thinking so what I am pointing to in our meditation here is the possibility of becoming aware of that deeper level of who you are that has nothing to do with your history or your thoughts and when you realize that essentially you are that unconditioned consciousness that has no form when you realize that essentially you are the light of consciousness which Jesus calls the light of the world when you realize that you are that not just once and then you spend the rest of your life and say oh I had this great experience ten years ago I realized who I am but now I've forgotten no no it's good to have to hear see the possibility of living or existing simultaneously on two levels the level of the world where things need to be done and dealt with in time your life situation you have to deal with that you have to deal with this without being consumed by that it's a dreadful fate if you are consumed by the circumstances of your life awful but the pull is very strong but simultaneously having the continuing continuous awareness of that formless level of pure consciousness or beingness the bare I am-ness while you are dealing with the things of this world so that you are not lost in that continuously when I observe people how easily they lose themselves continuously in whatever arises to think about this and primarily they lose themselves in their mind in their thinking I have to think about that I have to deal with that of course you have to make your phone calls but are you losing yourself in the world which is the same as losing yourself in your mind because you experience the world in and as your mind and that is the state from which to use Christian terminology you need to be saved because you have that Christian term salvation saved from what?

saved from being lost in the world being lost in your mind and that's what salvation is about unfortunately most churches don't understand that anymore haven't understood it for a long time misunderstood what salvation is so salvation is the truth that will make you free another thing Jesus said the truth will make you free but before he said that he added a few more other words he said know the truth and the truth will make you free the truth is already the truth you need to know what is the truth the truth is who you are or what you are underneath form it's the truth of I am and then you exist in two dimensions simultaneously and then you are still in the world dealing with things even thinking about things and relating with other human beings but in the background of your life so to speak you have that level of we could call it the space of awareness of aware presence or we could say you sense your essential beingness your essential presence underneath all the things that are continuously happening and then you can lead a harmonious life then your life is quite fulfilling it can only be fulfilling if you no longer seek fulfillment in the things of this world the job the relationship the finances the achievement whatever people seek possessions whatever people seek fulfillment in is not, nothing none of these things is ultimately fulfilling as many of you know have already experienced so life is fulfilling when you are rooted rooted in the essential beingness of I am which is nothing to do with thinking which is just a space of awareness this and that forms the background of your life and then you deal with things without losing yourself in the things then you bring that state of consciousness that spacious one

could say that spacious state of consciousness you bring that into your interactions with other people of great importance and it's only then that you will stop treating other people as possible sources of fulfillment or as a threat which is very normal in this world if you are not connected to that deeper dimension within yourself other people you look upon other people as a source of fulfillment in other words you want them to do something for you on some level or you look upon other people as perhaps a threat to your sense of who you are so you approach other people with fear and desire always, there is some desire or there is some fear awful and of course relationships they can't function very well in that state of consciousness so there is continuous conflict because the other person is also seeking from you either some desire or some threat that you represent so when you are no longer looking at the to other people for fulfillment or the things of this world for fulfillment then the things of this world and other people are actually quite pleasant but you can only do that when you derive fulfillment continuously from your essential beingness rather than from things or people so the fulfillment is to sense let's just, words are very inadequate but let's just say to sense your essential aliveness at this moment at this moment whether you are in a palace or a prison cell to experience the reality of this, that's irrelevant where you are. It's also irrelevant whether you have failed totally in all your endeavors or you are a great success in the eyes of the world that's irrelevant to the realization of what I'm pointing to so isn't that a relief well it's more of a relief if you have failed in everything but if you've succeeded in everything you wouldn't even be looking at this listening to this.

You have to wait a few more years until things collapse around you because nothing in this world is all that stable and then life is fulfilling because the present moment which is, oh here we come back to that essential portal well what we call the present moment is essentially that sense of I am that sense of I am is the deeper meaning of the now it's the space of consciousness itself in which everything happens comes and goes, comes and goes comes and goes so fulfillment comes from knowing who you are from knowing yourself as the very presence that underlies what you experience externally and in your mind as the world so in ancient India the ancient sages call that the bliss of being conscious the bliss of being conscious or consciousness being sat is the word in Sanskrit sat chit ananda means knowing the bliss of being conscious, the deep fulfillment of knowing yourself as consciousness and primarily you are that and secondary you are whatever person you happen to be playing in your existence your present existence on this planet and who knows what role you are playing in your present existence, you may be playing a very tragic role or you may be playing in some comedy or in many cases a mixture of the two you that's the role you play your name your circumstances your life situation but who are you behind that beyond that do you know yourself as the underlying I am that's all so that's our meditation for today and I would encourage you to not just walk away from here and then immediately get drawn back into the things that you have to think about and deal with but while you are doing things remain conscious conscious of yourself in the background conscious of being conscious you sense this

consciousness so when I pick up something there's a spaciousness in the background and there's not just the action that's happening there's also another thing I can use is there's a peace in the background of your life and then the way in which you deal with things is peaceful if you're not connected with yourself the way in which you deal with things cannot be peaceful because you get upset very quickly and reactive very quickly and you contribute to the problems of the world even if you're talking about some great spiritual thing you're contributing if you don't deal with things and people peacefully are contributing to the problems of the world so you're not part of the solution but part of the problem so what a wonderful thing it is to see that the most natural way to live is to be connected with who you are and the unnatural way to live is to be disconnected the world is in such a mess because so many millions are living in that unnatural way of disconnection so this is why we're here before I say goodbye to you let's have a brief moment of simple stillness be well be present and don't forget that you are so our special guest is someone whose books have changed countless people's lives all over the world and his name is Neal Donald Walsh and he is here to join me here and now

[Speaker 15] (6:23:08 - 6:23:20)

I love it

[Speaker 1] (6:23:25 - 6:23:27)

thank you so much for coming

[Speaker 3] (6:23:27 - 6:23:32)

oh thanks for having me I'm totally in love with you

[Speaker 1] (6:23:38 - 6:24:45)

I'd like to of course I don't need to everybody is aware of his books and I also saw the movie Conversations with God if you haven't seen it it's based on a faithful history of your life at that period when you're beginning to write and it's wonderful to watch now in a little while I want to ask you what your message to the world is right now but before we do that I'd like to ask you a little bit about the creative process in you especially at the very beginning because not everybody or not many people may be aware that in the period before the first book came through you, Conversations with God, you were homeless, is that right?

[Speaker 3] (6:24:45 - 6:24:45)

yes

[Speaker 1] (6:24:45 - 6:25:34)

and you were living in a tent and that is shown in the movie and so it was a time period when all the structures around you that most people would consider necessary they would think I need security so that I can write I need and of course that's not the case it happened to you when there was complete insecurity and the structures around you had collapsed I would say there is a connection between this enormous creative impulse suddenly coming through you and the prior collapse of the external structures around you, how do you see that?

[Speaker 3] (6:25:35 - 6:31:24)

Well you know Eckhart, that's my experience as well in the following sense but let me back up let me just take one step back may I please, I didn't set out to write a book so I wasn't thinking in terms of you know having a creative moment or producing a book that didn't happen actually producing a book with foreknowledge that it would be a book or that it would ever be seen by anybody until what became book three so books what are popularly known as books one and two in the Conversations with God Cosmology were not written with any foreknowledge that anyone would ever see it without ever any intent that it would be published as a book it was a process of personal revelation personal connection and it was a very it was a process as well as, excuse me a personal expiation that is I was ridding myself of all the thoughts I had about how I thought life was because it began really the process of my Conversations with God began when I realized that nothing in my life was working the way I thought it was supposed to work my relationships with my significant other was falling apart and with all of my others my life work had come to a grinding halt I was doing nothing, I was on the street unemployed and I had a broken neck I should explain that why I was on the street was that I had a car accident in which I broke my neck and very few people really survive a broken neck or at least survive intact I'm very fortunate that I'm still alive I'm very fortunate that I'm not paralyzed frankly, but I was one of the very rare people who can actually have a broken neck and be more or less normal afterward, except that for about two years I couldn't do much I couldn't lift this I was not allowed to extend my arm so I couldn't do very very little because they were wanting me to be very careful with this skeletal structure of mine so I couldn't do nothing and I wound up on the street because the social welfare system fell out from beneath me so now, there I am finally sitting and I had too much pride by the way to ask people who love me for help, that was interesting I had a thought about it that I'm going to look bad how could I look any worse than I looked? but I hadn't I didn't want to call my father, he would have rushed to my aid but I didn't want him to know I thought well, I'll be out of this in just a few weeks, I can pull myself out of it well a few weeks turned into a few months and a few months turned into a year two weeks shy of one year that I was on the street asking people for dimes and dollars, could you give me a quarter? could you help?

and then I became so upset with myself and so I began to ask myself because I finally got a job and I finally got off the street but this is when the game got interesting, talk

about, am I telling too much of this now? no, it's wonderful to hear it was when I got off the street, when I finally managed to find a little weekend job as a radio announcer that I earned a few dollars, enough dollars to get off the street, that I wound up back in the game back in the game of life, back in the drama, and that's when I realized the utter vacuousness of life, I thought is this really all there is? is this, am I back in it?

and for what? none of it made any sense to me I felt like I was on another planet I didn't understand, why do we bother? and so I woke up one night and I said to myself what does it take to make life work?

what is this life? what's going on here? what is really going on here?

and I asked the eternal questions that we all ask why am I here? and who am I? and how did I get to this place?

and to what? and I really begged God my perception of God I just begged for an answer as many of us have done and God was good to me she said do you really want answers to all of these questions or are you just venting? I said you know I really would I really would like answers if you've got them, give them to me because at this point I'm really searching and so this voice I heard a voice Eckhart over my right shoulder that began, it was as clear and as present, it was a faint voice it was not a physical voice it was not a voice inside my head it was a voice I heard audibly in the room right next to me such that I turned around to see who was in the room it's 4.15 in the morning I had gotten up in the middle of the night just pacing back and forth trying to and then I sat down and I was hearing things but I thought fair enough I'm going to write down there happened to be a yellow legal pad on the table in front of me and I picked it up

[Speaker 1] (6:31:24 - 6:31:33)

just to write down what I was hearing it's funny, I write everything on yellow legal pads
laughter

[Speaker 3] (6:31:35 - 6:35:33)

laughter laughter laughter why am I not surprised by that? laughter so and I began to ask questions who am I? what does it take to make life work?

what is it that I don't understand? help me, just help me mind you I wasn't a young person at this time I was 50 years old and I thought gosh, a half century I've been here a half century and I don't understand what's going on very not okay so I was given, this information began flowing through me and I began writing and I began asking questions because what I was writing I want to say by the way that the voice very quickly moved into my head, it left this physical realm and became a part of my inner experience but I began hearing and I began writing everything that I was hearing and of course what I was hearing was bringing up other questions in me, how could that be? I didn't

understand, I was always taught this I was always told that, how can that be? and I remember when I really got clear that I was talking to what I call my conceptualization of God because we were talking about the Ten Commandments and I said I began writing questions and getting answers and writing questions questioning what I was writing and at one point I asked I've tried so hard to live a good life I've obeyed the rules some of the rules laughter hardly none of the rules but the point is I tried I tried really and so I said to God and I was being very sincere I said I tried to follow the Ten Commandments and the Golden Rule and the rest what does it take? and God said actually Neil there's no such thing as the Ten Commandments oh well that was just the bedrock of my entire life then what are there? and from then I knew that I had connected with some place of grander awareness that I call God just for a convenient short word but a place of grander awareness that I'm clear resides in all of us and that I want to say if I could dare say it, not only that resides in all of us but that is the identity of all of us that all of us are and I sat there and I thought my gosh I'm not just hearing from that I am that that's who I am and all the rest of this is I'm making it up I'm making it all up so I began to continue this dialogue and at one point this other part of me which I would now call it that that I call God said this will one day become a book and I'm just writing, journaling by the way this has gone on now for a couple of weeks every night at 4.15 in the morning I was awakened like someone was pulling me by the shirt front getting me back to this thing and so I was in my little one room cottage that I had managed to rent after getting a job finding a part time job and every morning at 4.15 in the morning I'm up, I'm up, I'm writing more and more and more and at one point the dialogue said this will one day become a book and you know my first thought of course is yeah right you and a hundred other people are going to send your middle of the night mental meanderings to a publisher who's going to say let's get this out at once laughter guy is talking to God

[Speaker 15] (6:35:34 - 6:35:35)

laughter

[Speaker 3] (6:35:38 - 6:38:23)

but in fact you know what I sent it to a publisher and I've been asked many times many times why did you send that off to a publisher if you didn't intend for it to be a book and I tell you I did it Eckhart so that I could prove something to myself because I thought really the truth is without being funny about it the odds of something like that being published were one in a gazillion and I thought you know it says this will be a book that was the only measurable outcome I had received in all the downloads I was receiving everything else was conceptual theoretical in nature but here was something that could be measured it would either be a book or it wouldn't be a book so I thought you know I'm going to test God laughter laughter so I sent it to a publisher just to see what would happen and let it go and within not too long a time I got a call from one of the publishers that I sent it to, I sent it to five I got rejection letters predictably from everybody except

this last person sent me a rejection letter and it said no you know this book doesn't fit our titles list I sent it back to the publisher and I said would you at least read it because I know that it fits your titles list all you publisher books like this so I sent it back to the publisher and he took another look at it actually he looked at it for the first time his acquisitions editor had turned it down he looked at it and he said we're going to publish this and they did you know and the rest is as they say in the business publishing history you know the book actually was rushed to print it sold seven and a half million copies in 37 languages and it was on that crazy New York Times list for 137 weeks consecutively and suddenly there I am the guy who's supposed to be talking to God so you ask how the creative process works it wasn't for me a process where I sat down to see how could I create a series of best selling books for me it was an internal experience of my soul meeting my mind and blending with my essence to become one and then my mind giving itself permission to just shut the hell up and I mean that literally I mean shut the hell up and just get out of the way so that my soul could join my mind in a collaborative expression of who I really am and what is really true so that's how the process worked for me and I'm sure you're sorry you asked a two second question to get a 24 minute answer but that's how it happened

[Speaker 1] (6:38:23 - 6:39:01)

very helpful to hear for everybody and very inspiring to hear because of course the dimension that you describe as you said is in everyone and basically the human being is one with that dimension is that in essence just another question to you then in after that do you feel that dimension is still in you do you still access that when you write nowadays or how does that I don't write unless I can my writing

[Speaker 3] (6:39:02 - 6:43:59)

I mean I write a newsletter or a little piece of you know for the blog or things but I don't write that kind of material unless I can come from that place I don't try to get to that place I can I try real hard to how to put this the answer to your question is yes why am I using all these words the answer to your question is yes but what I want to say is I think it's possible I have learned that it's possible for me to deliberately access that place and I think that everyone can deliberately access that place of knownness, nothingness that place where thought recedes and wisdom emerges from the soul I use words that my conceptualizations allow me to understand so I go to that place of the soul and I just get very quiet and you know what happens to me sometimes when I'm writing my friends who are around me know this I'll be sitting there writing from that place and literally fall asleep at the keyboard I will literally be writing for maybe six or seven minutes and just I'll sleep for ten or twelve minutes and then I'll wake up and realize this just happened to me the other day again it happens all the time not because the effort is so great, not because I'm so exhausted but because I'm so completely out of my body, so completely out of my physicality so completely in another place that literally I just sit there and I'm

out of there and then I kind of come back and I continue to but I think that, I don't suggest you do this while you're driving or at the dinner table but sometimes when you're alone it's possible to just let go of every idea you ever had and just go to that place and I do it with a request but you know what, I want to ask you a question, let me just finish that thought so they're not, well what does he mean by that I do it with a request and the request is, you know, dear God, if there's something that wants to come through me now that wants to emerge and present itself now I'm open, allow it to, and it doesn't have to, if it doesn't that's fine, then I just don't write this morning, I don't have a need to, they're just and then the impulse will come through literally an idea or a thought that will just come through and I'll find myself following that thought, almost like I'm being led by the nose, you know I don't have a thought about the thought, it's just whatever, and the thing I was saying to my dear wife when I finished my last book When Everything Changes, Change Everything I walked upstairs with it and I said I didn't have any idea when I started this, what it was going to say No idea at all No outline Sounds familiar No outline I know what chapter one will be about this and chapter two will be about that, it'll be a logical progression and no, I had no idea and then out came all of this stuff, the mechanics of the mind, the system of the soul that was astonishing me as I saw it I was just, wow, what is that?

and then, okay and then it would reveal itself and reveal itself and reveal itself so I have to I've had to turn back my last 20 or 30 royalty checks out of confessions that I didn't write it at all No, I didn't really I kept the money but I almost have to, you know, I almost have to do it with my hand you know, I can't, I have to take it like this so I can't look at the person directly because I didn't really but you know it's that way with all gifts in truth, the gifts of life it seems to us, come through us, not from us, and as do the joys, you know, whether it's a royalty check or a smile on a person's face, or a squeeze or a hug or whatever it is, it feels to me like all the joys of life come to us just as freely as the gifts come through us, if we just allow ourselves to get caught in the flow and get our self out of the way, get any thought out of the way that you think you're doing it, oh I'm reading, I'm a wonderful writer, watch this because whenever I, and I do have those thoughts, mind you, I want to confess I have those thoughts I'm a great writer, this is going to be a great book and it turns out to be crap and I gotta throw it away, so okay great, I got it, so but I wanted to ask a question

[Speaker 1] (6:44:02 - 6:44:18)

what the hell was the question? well very often questions dissolve laughter either they are answered or they dissolve I know what the question was, thank you

[Speaker 3] (6:44:19 - 6:47:50)

this bought me ten seconds I have long wanted to know once I got in touch with the, please forgive me I cry at my own stuff laughter I've wanted to know laughter what is the

purpose if I'm not this body, by the way one of the first things I was told in conversations with God is you're not your body your body is something you have it's not something you are, now it's got to be old news but fifteen years ago that was brand new for me, okay I'm not my body then God said you're not your mind okay not my body, not my mind, then God said you're not even what you think of as your soul you're not even that, that's another idea you have, that you are your soul okay great I said then who am I God said isn't that an interesting question why don't you tell me and I said to God no no you know the answer and God said to me no no you know the answer and I said to God no I'm really coming to you to tell me and God says no no I'm really coming to you to tell me see what God said to me was the difficulty here Neil is that you are convinced that you and I are separate, that you're something other than me only when you're clear that you are nothing other than me will you understand that I don't have your answer you have your answer but you may be whatever you choose to be you may have whatever you choose to have you may do whatever you choose to do such is the wonder and the glory of life that you may create all of it as you wish and so I thought wow but why you know that was the question I asked if I'm none of all of this and all these things are happening to me and the exterior world and the events, the tragedies of life of life in general out there in my own life why why why must it be so hard why must it be so difficult what am I doing here and God said be me for me the answer that I got Eckhart was the answer to the eternal question why was you exist in your present form that I might know myself through you and through all of life and so I got that the opportunity for me was to let go of all my prior thoughts about who I am and why I'm here and actually make it up decide if I wanted truly to be my conceptualization of divinity what would that look like if I wanted to really be in this exact moment when I came up here to say hello to you if I was really being who I wanted to be expressing what I really am I'd go and I'd give that guy the greatest biggest smooch on the face he ever had and I thought dare I do that Neil Donald Walsh doesn't smooch Eckhart Tolle that's crazy because I had these concepts you know that you're not supposed to but I thought you know I got up to this guy and I felt his energy I felt your wonderful energy come out and I thought you know what I'm going to give you a smooch

[Speaker 1] (6:47:51 - 6:47:52)

I'm glad you did

[Speaker 3] (6:47:54 - 6:48:26)

because that was what was arising to use your words and so that really is the answer to the question why so that life might know itself as life itself through the process of life itself that you might demonstrate through the living of your life what life is and if you don't like what it is change it you're at liberty to change it and that was the greatest experience

[Speaker 1] (6:48:36 - 6:48:58)

thank you very inspiring to listen to you so even when you speak you're connected with that level that dimension within yourself it speaks through you and that's inspired speaking it's not prepared it just comes yeah except when it's not you know

[Speaker 3] (6:48:58 - 6:49:59)

across the breakfast table I try the greatest challenge of my life is to access that level of awareness in the day in the day of my life I find for some reason that if I'm talking to people or I want to say presenting or doing a television interview or whatever that somehow I'm able to step aside from my need for it to go well be right, look good somehow or another I just let go of that I'm not sure I know how but I just do I remember Matt Lauer on the Today Show asked me a stunning question we did a little interview with me you know and he asked me this question they always do this you know when you have 30 seconds left he said Neil we have about 30 seconds left but could you tell us if God had one thing that he could say to the world what would it be laughter

[Speaker 15] (6:50:02 - 6:50:05)

laughter laughter laughter

[Speaker 3] (6:50:08 - 6:50:33)

he said could you get it down to one paragraph I said actually Matt I can give it to you in five words he said really so he kind of turned to the camera you know a little bit of a a little bit of a smile on his face ladies and gentlemen from Neil Donald Walsh here's God's message to the world in five words laughter laughter you've got me all wrong

[Speaker 15] (6:50:35 - 6:50:40)

laughter laughter laughter laughter

[Speaker 3] (6:50:41 - 6:51:05)

laughter if that's true of course we have a lot to talk about a lot of fun to explore a lot to say why did I start why did I even tell you that somebody where was I going just before that no I asked the question why there's more than that wrong you're out

[Speaker 15] (6:51:05 - 6:51:06)

laughter

[Speaker 3] (6:51:08 - 6:52:40)

but anyway yeah thank you thank you day to day life my challenge is to somehow when I when I am I'm I'm disattached I'm more attached in private than I am in public I'm more

attached over the breakfast table with my beloved to my idea how it should be and who I am and you know how could you have said that to me just now and do you understand you know all this than I am in public so I do have a question you were right after all you can stay I do have a question for you this is a terribly personal question and we can edit this out of the tape if you don't want it in the program but I want to know whether because I want to tell you and I'm not pumping sunshine into your ear this is the truth for me you have stood for me as as close as I have come to see on this planet as a living master who understands but who does more than understand because to be honest with you I think I understand but the difference I see between you and me to be honest and totally transparent is we both understand and we can both say it really well but he lives it

[Speaker 15] (6:52:41 - 6:52:43)

and I don't laughter

[Speaker 3] (6:52:45 - 6:54:26)

except when I do laughter what I notice is that I live at probably 20 who can give a number not enough of the time and when I'm with my beloved with my family in private I somehow get into all of my you know thoughts and I forget what I'm saying right here to you as if I didn't even say it to the point where my loved ones look at me sometimes and say you ought to read one of your own books laughter and it's well deserved it's well deserved so I've come to you for a personal counseling session laughter on television how do I take what I think that I am how do I take what I've experienced I'm going to not even say what I think I am because it's out of thought it's not from thought how do I take what I experience myself to be and wash the canvas of my life with it especially when it matters to me the most laughter in the end honestly I don't really care how it is with you I'll never see any of you again laughter that's the truth but that lady sitting over there my wife I see her every day every hour why can't I summon this then laughter applause

[Speaker 1] (6:54:26 - 6:55:05)

laughter applause first of all in certain situations the presence is there fully in you and comes through you such as here you know that in a so called teaching situation or writing situation the presence moves through you and then there's the rest of your life and it is sometimes there I would assume and sometimes not is that right or is it mostly not

[Speaker 3] (6:55:05 - 6:55:14)

I think it's more there now than it used to be but it's still the majority of time not and people who know me would tell you that they'd say you think this is a nice person you should work for

[Speaker 15] (6:55:15 - 6:55:15)

laughter

[Speaker 1] (6:55:19 - 6:57:34)

so all it means is your mind still takes over and either you relinquish it voluntarily in your daily life which requires the minimum of awareness that this is what's happening right now my mind has taken over but I believe that you do have that it comes in sometimes that you realize that your mind has taken over and in that moment you can relinquish that and invite presence into your life whenever any conflict situation arises or any kind of suffering arises irritation anger whatever it is then you it can be used as an alarm clock to tell you oh something is happening here I sometimes say it's an alarm clock that tells you I've lost the present moment I'm not present in the now so in other words you are trapped in your mind so you can use any conflict situation when you and the moment you notice it you can invite presence back into your life and so immediately the alertness comes back it's a voluntary death if you don't do it you'll need more suffering and then it'll happen but if you voluntarily relinquish because you know how it works you know how it works because you experience what you do in a situation like this there's that complete openness you are not identified with old mind your mind is simply a servant of the deeper awareness as you speak to us it's beautiful you're not here you're not protecting your ego which is a wonderful thing and because there is something much vaster here speaking through you than the limited ego that still arises in your daily life so as you sit here the ego is not is not operating otherwise you would have to hide the fact that you don't live it in your daily life but something much greater than the ego is speaking through you right

[Speaker 3] (6:57:34 - 6:57:38)

now you think he's gonna miss a chance to talk to Eckhart Tolle about this you're crazy

[Speaker 1] (6:57:43 - 6:58:53)

so all it alertness be more interested in your inner state in any given situation than what's happening in the outer situation what's happening inside me at this moment what is my inner state at this moment is always primary dealing with external situations whatever happens the outcome of this situation or that situation or this person agrees with me or does not agree with me all these are secondary things if you can shift your attention primarily to what's going on inside me right now not nothing is more important than your state of consciousness now it's not the external world is not never more important than your state of consciousness but one loses sense of that and you believe that some external situation is more important than your consciousness your state of consciousness it's not that's the illusion but the world is here to seduce us into believing that because it's very seductive every situation I think I've

[Speaker 3] (6:58:53 - 6:59:45)

discovered the reason why you know when you say things like the world is here to is very seductive it's here to seduce us the thinking mind and God bless it it does have some purposes in our lives the thinking mind says why would God if there is a God or you know why would life create a world that is very seductive and that is constantly seducing us moment by moment into thinking that we are our thoughts and to stop it and I what I got when I asked God that question and what I was reconnected with just a moment ago when you talked about the alarm clock was wouldn't it be interesting my theory is my viewpoint is that the world in fact creates these moments of seduction you know what we need to write a book together called moments of seduction laughter

[Speaker 1] (6:59:46 - 6:59:49)

you always come up with wonderful titles

[Speaker 3] (6:59:49 - 7:01:19)

laughter so I think that the world creates these moments of seduction precisely to provide us a contextual field within which we can experience ourselves at the next grandest level to express our understanding and our awareness of who we are in the next grandest version of the greatest idea we ever held about that and what I notice is that yes to be really honest with you the number of times that this is true for me in my personal life are less now than they were before and less than they were before that but they're also becoming increasingly intensive and more challenging anybody get that in your life that they're more challenging and more intensive even though they may be less because we're rising in consciousness and the world creates a contextual field that says you want to show us that next step of who you are watch this here comes a person walking down the hallway who's going to really challenge you if that's who you imagine yourself to be not to make it a bad day for us but in fact to make it a good day for us to give us the next opportunity for God to demonstrate who and what it really is in us through us and as us that's my thought about it thank you laughter because the alarm clock when you said that's an alarm clock that goes off that's what got me to remember it that's right of course it's just life waking life up to life itself and pulling us out of

[Speaker 1] (7:01:19 - 7:07:19)

the dream okay well consciousness has answered laughter so now I did what I came here to do laughter let's have a moment of stillness laughter a wonderful opportunity has just arisen I am told and that is to have a slightly longer moment of stillness because there's a computer glitch in the live streaming laughter so we can be thankful to the universe for giving us that laughter

[Speaker 2] (7:07:21 - 7:07:59)

it's not unusual that electronic things fail to work when large collections of higher energy are in one place it's not at all unusual for microphones to stop, for cameras not to work for computers to stop electromagnetic fields of these higher energies seem to wipe out these lower ones, I've had that experience I'll perhaps share it with you later so bring your energy down a little bit so we can get the computer working and we can get on with it

[Speaker 1] (7:08:39 - 7:11:09)

laughter can just be alert present be the presence rather than the person I'd like to perhaps we can start by talking about I'm getting a signal that I shouldn't be talking yet laughter let's just talk a bit about I first became aware of your teachings when I was living in London and a friend of mine gave me a book she worked in a bookstore the famous Watkins bookstore in London the oldest metaphysical bookstore in the world and she gave me a novel and the author was Wayne Dyer, it was in the 80's and it was a novel about a woman from outer space who came to the planet to give spiritual teachings right

[Speaker 2] (7:11:10 - 7:12:47)

her name was Icus it was actually my daughter was born that year and it was her name spelled backwards Sky E-Y-K-I-S and it was about someone who visited another world where it was exact duplicate of earth except that the people there were neurotic like we are here except they were neurotic there because there was a reason to be when this visitor first checked into the hotel he turned on the television set and someone gave the news and then they gave the weather and they gave the sports and then they gave the anxiety attack report the likelihood of anxiety attacking over the weekend it was coming in high, it was coming in fast over the mountains you want to get out your Xanax and your no pain and your tranquilizers because it's going to be heavy doses of anxiety because here on Uranus, which is the title of the place that they went anxiety really attacks and Icus comes to earth and she's looking at all these people saying they're having anxiety attacks but there's no anxiety and it doesn't attack the original title of that book was going to be called if you want to be happy get your head out of Uranus laughter

[Speaker 15] (7:12:47 - 7:12:49)

laughter laughter

[Speaker 2] (7:12:51 - 7:13:00)

but it turned out to be a little bit more serious laughter and we're actually making a movie of that it's the only fiction

[Speaker 1] (7:13:00 - 7:14:02)

thing I've ever undertaken reminds me a little bit of Aldous Huxley wrote a novel called Island which is about a fictitious island somebody gets shipwrecked on this island where he begins to realize the natives live consciously and in awareness and even the parrots in the trees have been trained to remind people to be conscious they say things like attention, attention meaning be present be there one could say be there as the witnessing presence of your mind so if you haven't read it yet you might enjoy that and is your book still available?

[Speaker 2] (7:14:02 - 7:14:52)

it is, it's still in print everything I've done is still in print it's amazing it's called Gifts from Iclus but what you're saying reminds me of do you know who Mary Oliver is? she's a well known poet she wrote a poem I used to recite in my talks called Wild Geese and she was asked what's the secret to living an enlightened life and she said it just boils down to and it reminds me of what you just said pay attention be astonished and tell other people she said that's all you need for a successful life I think about paying attention is the key it is, it's a big part of what you do

[Speaker 1] (7:14:52 - 7:16:30)

and that's of course I've told that story quite a few times in the past but not for a few years so maybe I can say it it's about a Zen teacher who actually lived I don't know when, 100 years ago in Japan and his only teaching whenever he was asked to explain the meaning of Zen his only answer would be to raise his index finger and look at you that's the meaning of Zen what it points to of course is the state of alert presence the alert presence the whole teaching of course Zen is many people who are drawn to Zen try to understand it conceptually and they just don't get it I know there are Zen monks who just don't get it because there is nothing to understand conceptually it's entering the state of consciousness of presence so it's frustrating so Zen developed methods to frustrate the mind even more so that it finally gives up its attempt to understand or to know conceptually and that's really that is not just Zen that is really the essence even Cause and Miracle says your understanding is not a powerful contribution to the truth

[Speaker 2] (7:16:32 - 7:16:34)

so true

[Speaker 1] (7:16:35 - 7:16:49)

and the paradox is that out of that state of presence very often if there is really something you need to know it arises right someone sent me a t-shirt I gave to my son

[Speaker 2] (7:16:49 - 7:16:59)

it says don't just do something stand there and it was like a Zen master

[Speaker 1] (7:16:59 - 7:19:34)

and that brings us to an interesting topic and that is being and doing to reconcile within oneself the two dimensions because here as human beings we are called upon to take action and to create as the universe loves to create new forms billions, trillions of life forms we are part of this love of the universe to create form and then and I know that because I have observed myself and you know it because you know yourself the universe also wants to know its own essence through you the source, it wants the conscious realization of the source and in human beings that's expressed as the draw towards to be totally content with what is to be totally at peace in the present moment to long for that state of absolute beautiful, deep peace and I call that in a minute I'd like your input I call that the outgoing movement of the universe is wanting to create and the return movement of the universe is wanting to know itself and through the human as in its essence so the universe wants this too so perhaps everybody here can also feel that within yes you want to do things but you also want to be not to lose being while you do and not lose yourself in the doing get stressed getting the fruit of the action, Bhagavad Gita not to always look to the next thing to attain so that remain rooted in being and then act from there from that rootedness not out of egoic need to have but out of that inner fullness and I'm sure that you have a lot to contribute here too

[Speaker 2] (7:19:34 - 7:26:15)

I think of Moby Dick, one of my favorite novels the author speaks of in these words this great writing always intrigues me I memorized it when I was in high school he said as this appalling ocean surrounds the verdant land so in the soul of man lies one insular Tahiti full of peace and joy but encompassed by all of the horrors of the half-lived life the half-lived life and when you speak about being and doing I think one of the major problems I've got for our world and for us is that we really aren't raised to believe in our extraordinariness about how extraordinarily, how divine we are that we're all not just pieces of God, but that we are all God, we are all part of God and that's something we carry around with us and this ordinary part of us, the part of us that is called the ego the part of us that believes that who we are is what we accumulate and what we accomplish and what other people think of us and the part of us that is separate from everyone else and the part of us that feels like we have to own things and so on and that we're born into this world where there's nothing to do you know, there's like a baby's inside a mother's womb what does she have to do? what does the baby have to do? in the Tao, the Tao says the Tao does nothing and it leaves nothing undone it's become my son's favorite mantra because I say, sense, come on do something, let's go and he'll say, I do nothing and I leave nothing undone so but this part of us we're sort of snatched out of that perfection and programmed into a life of accumulating and achieving and we start to believe that this is who we are and we never get to the part of us that is extraordinary because the ordinary part of us feels that we're having a successful life if we go through the motions, if we go through school, if we get good grades if we get into the right school

if we meet the right person, if we fill out the forms if we pay our taxes, if we don't get arrested, if we follow the rules you know, this is like this is an ordinary life and I speak to an extraordinary life and I have so much respect for the work that you have done over the years but the extraordinary part of us still has ordinary in it you know, we still have to we still have to follow the rules most of them and we still have to fill out the forms and you know, I'm sure you pay your taxes right?

and so you can be an extraordinary being but you still have ordinariness in it but beyond ordinary is this is what we call the soul because we just don't know, have another name for it, you know in the Tao Te Ching the opening lines of the Tao say the Tao that can be named is not the Tao so you're stuck already, you can't even call it anything because it goes into two-ness now it is what it is and the name that you call it but the extraordinary part of who we all are is the soul it's that invisibleness that's formless that has no boundaries it has no beginnings, it's birthless, it's changeless it's deathless and this part of us doesn't care about winning it doesn't care about owning it doesn't care about happiness it doesn't care about being better than anyone else it just it just wants to expand it wants to grow it's miserable the soul is miserable when you contain it when you put a fence around it when you put a label on it when you tell it what it can be and what it can't be all of us have this extraordinariness called the soul which is infinite because if it wasn't infinite it would be finite and if it was finite you'd be able to find the end of it or the beginning of it so because it's not finite, it's infinite this means that it's what does infinity mean?

it's just always expanding there's no end to it this is the part that we need to address, I think within ourselves is this infinite part of us that doesn't need to fit in doesn't need to be right, doesn't need to be better than anybody else it just wants to expand and grow and not be told this is what you can do, this is what your limits are this is what's not possible for you I've always, I don't know about you but always, my entire life I've just been intrigued by extraordinary people by extraordinary events by people who can do things as soon as I see someone can levitate I want to know all about that how do you go about someone who can Carolyn Mace talks about defying gravity or Joel Goldsmith says that in the presence of the God realized the laws of the physical world do not apply can you make electronic equipment stop with your consciousness and so on those kinds of things those extraordinary accomplishments I just read a book that just blew me away, I don't know if you've read this called Unbroken by Laura Hillerbrand have any of you read that, Unbroken it's one of the great reads you'll ever read in your life and it's the story of a man who survived impossible things and he's now 94 years old and he was shot down during World War II and he cruised on a raft across the Pacific Ocean every word of it is true the extraordinariness of this being and what he accomplished and how he survived those things I just think that we need to address ourselves people like us who have a big audience to creating a world of extraordinary people who look beyond what they were programmed to become ordinary, filling out the forms and so on to where we can

expand and really change the world this kind of thing can really truly impact the entire consciousness of this planet I really think it can happen

[Speaker 1] (7:26:15 - 7:30:20)

and the basis for that so in a way we are talking about creating and earlier you mentioned that part within everyone the essence that is timeless and infinite and that's the being and so conscious union with that can then lead to awakened as I call it awakened doing so if we go back for a moment to the being part as Wayne was speaking and as I am speaking pointing towards that dimension within you the question is whether at this very moment so that it's not a it's not another belief in your mind I mean it's comforting to believe I am an infinite being but that's a belief and then is there can you sense the reality of that as we sit here can we sense the reality of that within ourselves where you are no longer deriving your sense of identity or your sense of who you are from ideas in your head that's the start because in the normal consciousness which is unconsciousness who you feel you are which of course is the limited self the conditioned self the time bound self what the Buddha called the self the illusion what Jesus pointed to when he said deny thyself as one of the essential points of his teaching deny thyself be misinterpreted by the churches as if you had to say oh miserable me that's not it at all deny thyself is recognize the unreality of that self of that basing your sense of who you are on what ideas you hold in your head thoughts in other words that tell you about your story about who you are and getting never feeling really fulfilled it's always not quite sufficient so you need to defend this mental edifice of who you are and so on you need to add to it maybe then I'll be fully myself when I achieve that so at this moment can you sense that within you there is an unconditioned timeless consciousness which has nothing to do with thinking which is prior to all thinking which is you cannot make it into an object and say ah there it is because it's the eternal subject it's the I the one I it's spacious presence I'm just using different pointers because different pointers work for different people it's spacious presence it's a sense of deep aliveness that has nothing to do with your history whatsoever and nothing to do with your future whatsoever so if you can touch that within you that is the liberation from the false sense of self and it's once you can sense that it's actually it's exhilarating to feel that which transcends the limited self in you that presence that cannot be conceptualized that cannot be named the Tao that's why we're here to experience

[Speaker 2] (7:30:20 - 7:34:31)

that A great saint in India named Muktananda was asked the question what is real and he said that is real which never changes period so now you try to define yourself using that definition like the question Eckhart is addressing is who am I and the first thing that comes to mind is you know I'm this body but how many bodies have you been in since you incarnated just this time how many bodies have you shown up and you're in one this big you're in a little toddler body you're in one that stands like this like all my teenage

daughters do and roll their eyes I was in a 20 year old body and I just saw a picture of it I just did a new public television special and I saw that picture floating across and when I was in that body when I was in that body I really believed it was real but it's been 50 years and I can't find it I don't I don't know where it is there's nothing in this body there's not one cell left over in this body that was in that body and that's true for every single person watching and every single person in this room so that who you are is that which keeps occupying new bodies on a regular basis in fact if Deepak were up here with us he would say that the body you came into watch this presentation with will be very different than the one that you will leave here with we can't see the changes going on in that place but we're in a world so if everything that is changing isn't real who we really are there's a higher self within each and every one of us or a highest self and a higher self to me is one of my teachings was that the creator puts a spark of himself into each and every creation so there's a spark of God in each and every one of us my experience, especially lately in my own life has been that that spark can grow from a spark to a fragment, to a segment to something bigger it can get as big as a soccer ball it can get bigger and bigger inside of you until you ultimately reach another conclusion that the same conclusion that Jesus came to when he was about to be stoned because he blasphemed he said why would you stone me and they said to him that we stone you because you are a man and you claim to be God and he said is it not written in your laws that I have said you are gods you are gods this comes right out of the mouth of Jesus and St. Paul writing in Philippians in his letters to the Philippians says having you the same mind as Christ Jesus who being in the form of God did not consider it robbery to be equal with God but we've taken this idea of this place that you're speaking of this perfect infinite presence this place of divine peace and interpreted the words I am God you are God to be the God that we've created in our own images this God who's angry this God who has the power to heal but restricts it to some and gives it to others this God that demands payment and fancy buildings and gold embroidered costumes and so on and created a God like that when in fact again out of the scriptures Jesus said when asked who is God he said God is love I don't know is there a better word for it than that

[Speaker 1] (7:34:31 - 7:39:07)

yes and of course the impermanence and the changing body or inhabiting different bodies the same applies to the psychological because the body is the physical form and then that's the starting point for most people's sense of identity that's I am this external appearance and so on the next place that people use to define their identity through of course is the psychological self image which is also changing which consists of the stream of thinking accompanied by certain emotions that continuously happen that also changes from year to year who you consider yourself to be the psychological self so we have the double delusory identifications one is with the physical vehicle and then there is the identification with the mental emotional vehicle also which is not who you are which also is part of the continuous flux of forms and to recognize that is already when

you recognize that it's a kind of relief in a way if you really consider the fact of the impermanence of the physical form and the impermanence of the psychological form you say wow it's to the ego which really ego is the identification with that that gives you a sense of self that's the ego, so to the ego that's bad news, it says oh that's terrible everything is impermanent I don't want to hear that says the ego, that's dreadful, it's depressing, don't talk to me about death, depressing but there's something else in you that actually feels actually alive suddenly and exhilarated when you hear the fact of impermanence and suddenly something awakens in you that is not part of the impermanence that which does not change we could call it this or that, but it's never quite right I sometimes call it pure consciousness, the unconditioned consciousness the formless consciousness thought is consciousness having been born into a form the physical body is consciousness having been born into a temporary physical vehicle, so consciousness assumes form continuously and that's the deeper meaning of reincarnation one could say every time I get caught up in a thought that arises in my head, and by caught up I mean identified with the thought, the thought has me in its power, every time that happens I reincarnate into form into the thought form so you reincarnate into physical bodies but you also reincarnate into the mind continuously because you identify with the mind so to stop the cycle of reincarnation which is what the Buddhists are trying to do but they have a kind of traditional idea of it but the more immediate thing you can do is to don't believe in every thought that arises in your head so you don't get caught up in every thought that arises and you realize there is a dimension in you that is an aware presence from where you can look at a thought and see it come and go and you can see it's all this, it's negative it has a certain vibrational quality to it which may be high or low and so you can you touch the place where you are not the physical body, where you are not the thoughts and emotions although these are there where you are that spacious presence, the awareness for that, that's the eternal that's the eternal I, and that's the light of the world, that's Jesus again, you called it Jesus Jesus said two things, he said I am the light of the world, and then somewhere else he said you are the light of the world both

[Speaker 2] (7:39:08 - 7:46:56)

that word I am is very big in my consciousness in my awareness, I've just written a whole book that will be out in the spring on this whole idea of I am it's the only place in all the scriptures, in the Torah which is the first five books of the Old Testament in Exodus there's Moses out there floating on a basket in the Nile and he gets picked up by the Pharaoh's daughter and is raised as the grandson of the Pharaoh who had ordered all male children to be drowned and so on, and then he escapes after committing a murder when he was 17 or 18 years old and defending someone that was being persecuted one of the Israelites moves out to the Sinai and is out walking one day 40 years later after he married and children and he's a shepherd, and all of a sudden he encounters a burning bush and this is a bush that doesn't get consumed it just keeps burning, and a voice

comes from the burning bush and says to Moses, calls out name, Moses, Moses now this is 1300 years before the birth of Christ that's 13 centuries that's 800 years before Lao Tzu so this is one of our most ancient texts and stories and it's the only place where God's name is given and God yells out Moses, and the first words that Moses says to God are here I am and then he starts telling Moses this weird story you're going to go out and you're going to free all of your people I'm going to send you to the promised land you're going to free them all and he said who am I who am I to do this, he said well I will be with you it says in Exodus, and finally but he said what is your name what am I going to say to these people and he said my name is I am that I am and that shall be my name for all future generations that is my name so the name I am is really the name of God and you have to ask yourself the question every time you use it you know in the book of Joel it says let the weak say I am strong how do you declare your I am because most of your I am's are associated with your ordinariness with your physical world with your mind that you're speaking about but when you begin to say you know I am well which I say to myself and I've had a diagnosis that tells me I'm not supposed to be able to say that but I know the greatest gift I've ever been given is the gift of my imagination, the gift of being able to place anything in there and put a do not disturb sign around it and super glue my intentions to that inner place and just you mentioned the words Jesus said I am the way I am the truth he also said I am the resurrection he didn't say I am the crucifixion we've placed so much emphasis on that in the world on the suffering and not enough I think on this being who is transcended and is that being of light but I ask every one of you watching every one of you in here to be very careful when you use the words I am because you say I am weak when Moses said what is your name God didn't say my name is I hope things work out or my name is I will be because to say I will be means I am not he said I am that I am meaning everything that exists I am that I am which means you and you can use the name I am and one of the things Eckhart you and I talked about in preparation for doing this is not only to look at it from sort of an academic philosophical point of view but how can we apply what our teachings really bring to the world because this world we're in right now I mean this it needs what we're speaking about here in a big way it needs an I am God in the sense of I am love as what we walk around with in our peace and in our quiet because this is the first time in the history of this country that a child born today's life expectancy is less than its parents it's never happened before and its expectancy for earning what it can earn is seriously diminished from what its parents were and we have you know we have a nation of addicts I mean not just to illegal drugs and so on but to just prescriptions you know people I mean in the year in the year 1970 there were 2 billion prescription tablets prescribed in America 2 billion individual tablets 1970 in 2007 one generation later that number is 113 billion in one generation I mean who doesn't have 4 or 5 or 6 prescription drugs that they're taking and I mean my daughter just lost her best friend's fiance to an overdose of these prescription drugs these painkillers that people are taking anti-psychotic drugs I mean we're loaded with them not only that but I mean our food supply has been contaminated I mean it's like people are we have 31% of young people obese

what is going on I mean that's a lack of consciousness you know genetically modified organisms put into our foods and violence last year in the city of Chicago 242 students were shot to death in one city in one school system you know it's like just a few days ago in Nevada somebody walked in with a Uzi or an AK-47 and blew away 7 or 8 people in Carson City I want the people who are voting to end the sale of these massive weapons that are so capable of killing people to stand up and be counted I mean violence, contamination addiction we get enough people thinking that I am God and I am love and projecting it I mean one of the things I got from watching what you did with Oprah is the awareness that when we reach elevated levels of consciousness that you're speaking about when we are totally here now present that we don't just affect ourselves but we affect we literally affect those around us, right? Is that what you're teaching?

That was very impactful to me that it's important for me to pay attention and to be astonished not just because I'll feel better and I'll have a nice conversation like this but because the next person that I encounter will be impacted by that and the next and enough of us the number of people in here, the number of people watching I mean I think it's what we're called to do Eckhart, I think that's why we have a voice I really do

[Speaker 1] (7:46:57 - 7:48:08)

It's the people you come into contact with the your state of consciousness or your state of unconsciousness also gets, transmits itself so one negative person can create a chain reaction of negativity in many others and in the same way a conscious person can dissolve streams of negativity the buck stops here if you are conscious and non-reactive the stream stops it dissolves in the presence that you are and so not only do you affect those you come into contact with you affect the collective the underlying collective field of human consciousness so I feel sure that you affect countless others you never even meet because all human consciousness is connected the consciousness of every individual human at a deeper level is part of the collective consciousness of humanity and it's beyond people too

[Speaker 2] (7:48:08 - 7:50:07)

I was with Christiane Northrup do you know Dr. Northrup just in Pasadena we were giving a talk together and she was so excited just before she was going on to speak she said I just saw this incredible piece of research she said that when you have a garden and you plant vegetables in the garden for you to eat that whatever it is that you need in terms of what is missing in your life whether it's a vitamin deficiency or whether it's your immune system deficiency or if you've got cancer or whatever it is those plants that are nurtured by you will provide just for you what you need when you eat them not for the person next door I mean that's an amazing piece of research so it isn't just human consciousness I think it's like there's a symbiotic kind of thing and it's like there's some people like when you walk into a room you just know I mean I walked into a room once

with Mother Teresa many years ago and it's like everything changed the room was in a different state Patanjali had these wonderful words he said when you're steadfast that means you never slip when you're steadfast in your abstention of thoughts of harm directed towards yourself and others that all living creatures will cease to feel fear in your presence I mean we can impact the whole the whole sphere the whole universe I think can be impacted if we just begin to recognize that we are God we are God T.S. Eliot had that wonderful note he said we shall not cease from exploration but at the end of all of our exploring will be to return to the place from which we originated and to know it for the first time I don't think you have to die for that, I think he was speaking about death but I don't think we are certainly I'm not and I don't think you are either

[Speaker 1] (7:50:07 - 7:55:30)

no, that's also the same truth is in the parable in that Jesus tells what's traditionally called the prodigal son which actually is a very ancient parable in different traditions it's used you all probably know it, the son is the son of a rich father and he goes out, he says to the father give me your inheritance and he travels to some distant land and squanders his inheritance he becomes a beggar in other versions of it he even forgets who he is he forgets that he is the son of that father so he sits there by the roadside begging and then the father sends messengers to him sends out messengers to the distant country and they find the son and they say, do you know who you are? and then he begins to remember and then he returns to the father's house and that's what I mentioned earlier the return movement and then when he returns it says the father loves him more deeply than before and to me that means this is the story of humanity humanity losing itself in externals losing connectedness with the source of all being with the one not absolutely losing it but total unawareness of it and so we become beggars and this is the condition of most humans who are not yet going through the spiritual awakening which in other words is not really your condition anymore but it's still the majority of people on the planet who are who have not who are not connected consciously with the source within themselves they are looking for scraps for fulfillment and scraps is anything anything from the house to the car to this or that give me a new partner anything to give me fulfillment to tell me who I am they are seeking it there and there that's the condition of the person who has lost awareness of the source and then the perhaps what the meaning of the messengers is in the parable is perhaps a spiritual teacher or a spiritual teaching that somehow you come into contact with or the messenger could be as I see it could also be just the suffering becomes so much that the pressure of it awakens you and then you begin to realize who you are and you return then that means you suddenly become aware again of that deep connectedness with being your essential oneness with being and the meaning of what the parable says is loved more deeply by the fathers, I interpret that as meaning that when you regain awareness of being which perhaps humans had a long long time ago in the distant past and this could be the reason for all the myths in many many cultures of the golden age,

in many cultures on the planet you have different versions of the myths of there was once a golden age when people lived in happiness and that perhaps points to the our original connectedness with source then we lost it, this was our up to very recently and now returning to the home, the fathers home means to regain that awareness but at a deeper level because whereas before it was in your natural state you may know from your own life when you have lost something and then you come back to it you appreciate it much more deeply, this applies for example to our awareness of nature in the past we lived in natural connectedness with nature and respecting nature, it was so natural we didn't know we lived in natural connectedness with nature because nature was all there was then we lost it, we created a world that is almost hostile towards nature, it's one of the absurdities or dysfunctions of our condition and now there is an enormous awareness in many humans towards the sacredness of the natural world we really know it, we know it more deeply now than before so also when we go to the source return to the awareness of that there is an added dimension there that wasn't there when we lived thousands and thousands of years ago in natural connectedness now there is a conscious connectedness with source and that's the next level in human evolution

[Speaker 2] (7:55:30 - 8:04:39)

I think it is I don't think it's an accident that people like yourself and myself have an audience for that, that return to source, I mean I just did a public television special public television and it's basically the theme of it is, it's called wishes fulfilled but the theme of it is that God is in every single one of us and that they approved it really surprised me because they're always so careful about separating out and you can't say you are God and that you are divine and all of that because somebody might get upset about it and they just it just seems to be a new, but I'm thinking Eckhart as you were speaking when you were talking about the prodigal son that it's really, I don't know if it's your story but it is mine and I have gotten lost on several occasions in my life I spent a lot of years in an orphanage, I spent years struggling through addictions I've spent years dealing with separation and divorce and the pain of that and now leukemia and each one of these has been almost a way for me to to recognize that all spiritual advances are preceded by a fall of some kind or another. My friend Elizabeth Kubler-Ross passed away a few years ago used to say that if you shield the mountain from the windstorms you'll never see the beauty of the carvings and the storms of our life and the storms of my life, in particular this recent one, we had talked about this earlier about this leukemia has brought me to just it's brought me back to you're calling it Source, I'm calling it God it doesn't matter, we could call it Irene, it doesn't make any difference what we call it because the Tao that can be named is not the Tao anyway but what came into my life at this time in the last couple of years with this are just very significant people who have showed up in my life healing experience that I had with John of God down in Brazil that was done remotely from Brazil to Maui and I was told I had someone come here to Maui a physician her

name was Dr. Raina Pescova she's an eye surgeon in California she wanted me to go down there because she heard I had leukemia, I couldn't go I didn't go and she made all kinds of extra special arrangements for me to have photos taken, all dressed in white, drinking certain kind of liquids and having herbs that I was taking and I had a healthy level of skepticism around this kind of thing as I'm sure many of you do as well but I urge you to like Telope said have a mind that's open to everything and attached to nothing, just open your mind up to this because from here, the night, it was the 21st of April this year, my mother's 95th birthday and I had surgery at 7 o'clock in the morning from Brazil to Maui, I don't know how this gets done and then a week later I stayed in bed for a whole week I could hardly even walk the day after the surgery I got up and Raina had called me, she said, now you've had surgery and I said, yeah she said, well you can't swim and you can't do yoga and you can't walk and you can't do these kind of things and I said I'm going for a walk and I got a hundred yards from my place and I collapsed and had to be helped back and I was in bed for a week and when they removed the sutures which are invisible sutures which don't exist even from that moment on, something happened to me that was so it just when Mary Oliver said be astonished and Rumi said sell your cleverness and purchase bewilderment I've been in a state of bewilderment since that time I had my 71st birthday just a few weeks after that and all I wanted to do was give things away I was filming in San Francisco at the St. Francis Hotel and I took a wad of \$50 bills and \$100 bills to all the homeless people that I could find, I would talk to them it was the most, and I was sobbing through this whole thing it was like I became a basket case of love and it's been half a year or more and everyone I encounter and everything I see, everything just looks different and it's like a return to an awareness that I mean, I am well, I am perfect health I don't go to doctors now I don't have my numbers checked I gave up yoga for a year after they told me I couldn't I couldn't do hot yoga and I believed them and my body started getting tired and I couldn't do it and then one morning I was just told you can go do yoga you don't have to avoid any of that you're perfectly well and then I met John of God in September up at Omega where we first met just a few months ago and I walked it was 1500 people a day walking past him and I was just put in there he had no idea who I was from anybody else they didn't tell me tell them how special I am you know neglected to tell that and he looked at me and he just smiled and in Portuguese he just said, you are well he said please sit here and observe my interventions for the next three days, which is what I did and it's just been it's just been love it's just been love, love, love I mean it's almost like God entered somehow they put a God consciousness in me that I thought I had because I'd been writing about it and the old ego I mean it's always there I don't know if you know this I don't know if I'm going to mention this but I'm going to do it obviously you know there's a list out on the internet of the 100 most spiritually influential people alive have you seen this list?

yeah you have you and I are going to have to have a talk here so they have the 100 from the top to the bottom and this is where the ego and the spirit are so it's such an

interesting thing because because you're listening right now to the third most spiritually influential person alive, that's me and that's my ego isn't that great, thank you and there's two people ahead of me on this list now my spirit says you're not any better than anybody else you're just connected to God like everyone else why would you even think that and then the ego just is tapping me on the shoulder and said I know you can take those two guys ahead of you down so so the number two spiritually influential person alive according to Watkins this list is the Dalai Lama and the number one spiritually I can't even say it, spiritually influential person alive is Eckhart Tolle but I don't know whether we should get together and go after the Dalai Lama and then maybe we could arm wrestle but it's that funny thing it's all the time, because I use it on my kids all the time you know I even said to my ex-wife in your wildest dreams could you ever imagine that you were married to the third most spiritually influential person alive she said they didn't call me and she said I don't know how to break it to you but you're not in my wildest dreams but I think that's interesting and I just found out about that list the day I found out about that list I got a call from Eckhart Tolle saying would you like to, we're going to come to Maui we'd like to do a conference together and I thought this is my chance I love you man

[Speaker 1] (8:04:42 - 8:06:19)

this is concepts like that that come floating into your mind I saw it also somebody sent me this list these concepts have to be when they come in they have to be dropped like hot potatoes because if you hang on to it that moment the spirit gets obscured if you think you are somebody who is somebody immediately that would be the denial of the reality of it so the art really and it's tricky because I've seen it happen to other spiritual teachers and some were able to drop the hot potato when people came with beliefs and projections about them and I've seen others who took it on board and became burdened by some self-concept that others were projecting onto them this is particularly more likely to happen if you live in an ashram and you're surrounded only by people who think you are the greatest then it's very easy to slip into that and start to believe in some concept of who you are which immediately obscures the power of spirit it's so true I'm sure you know who

[Speaker 2] (8:06:19 - 8:07:09)

Rabindranath Tagore, the great Indian poet who won the Nobel Prize back in the 1920s he talked about the ego he had this great observation poetically, he said I went out alone on my way to my tryst but who is this me in the dark I step aside to avoid his presence but I escape him not he makes the dust rise from the earth with his swagger he adds his loud voice to every word I utter he is my own little self my lord he knows no shame but I am ashamed to come to thy door in his company

[Speaker 1] (8:07:10 - 8:07:12)

beautiful that's Tagore

[Speaker 2] (8:07:12 - 8:07:15)

that's the ego that's for Tagore

[Speaker 1] (8:07:17 - 8:10:21)

and the I mentioned briefly yesterday with Ram Dass I'm sure you can recognize it perhaps in your own experience but it might be helpful for some of you when I let's say just take a moment of coming here in the car from where we are staying to here to have this dialogue at any moment you can be either more a form identity in which case you your mind functions through your history concepts of who you are that others have told you and you believe and you have created that mental self and at any moment you can be either more dwell more in this form identity of who you are my name, my history, my achievements or my failures, they all form identity or you can be an essence identity which is simply an aware presence where you don't need to remember anything or think anything, just be that field of awareness so the only way I can ever go to a talk an important gathering if I travel as spiritual teacher number one going to meet spiritual teacher number three it would be it would create immediate stress because I would be carrying a conceptual self a dreadful burden but if I can be free of a conceptual self and be simply a presence just an innocent aware presence and as I say it now perhaps each one of you can at this very moment find that within you, you can be either a person or you can be an aware presence and then at this moment and the aware presence is alive it's not bigger than, smaller than more important than but it's powerful but not more powerful than its power itself and there's no unease in it because it's not it competes with nothing and so the sometimes when I give let's say I give a talk or there's a gathering or retreat I'm a hundred percent kind of presence the person isn't really there and then in everyday life perhaps it's hard to quantify but I might be thirty percent person seventy percent consciousness it's a coming together of form and formlessness in daily life

[Speaker 2] (8:10:21 - 8:11:39)

but do you find when you're in that higher place where you're like a hundred percent often in a meditation or whatever but if you, even if you leave the meditation and you just like I was talking to you what happened with that surgery and so on and with this my body just changing and everything I look at and everyone that I look at is just so I'm just so astonished and so bewildered and basically just feeling so loved, do you find personally Eckhart that that your opportunity to serve literally strangers whatever, I mean people you almost like see opportunities to be God I mean how do you define I always use the poets because I do a lot of poetry myself, Hafiz said even after all this time, the sun never says to the earth you owe me just think what a love like that can do it lights up the whole world and I have found that people who are needing something

that I have to give them keep showing up and it's such a joy to give away, to serve whether it's advice, whether it's money whether it's time, whether it's clothes, whatever it might be

[Speaker 1] (8:11:39 - 8:12:22)

does that happen for you? Yes, all the time I can see by the way in your eyes we met for the first time was it 10 years ago at Omega, very briefly and you were a lovely being then but now I can see perhaps the physical challenge that you are facing perhaps did that it eroded your ego and in your eyes there is this love and tenderness and I believe the grace that came through the illness that came into your life through that

[Speaker 2] (8:12:22 - 8:13:36)

I can't tell you how many sick people that I have been able to help that have just sort of shown up for me and when I just did this television special which will air all over the world for years and years and it feels like such even just to be here and to see these faces and to know that people are going to be touched by it we got a world full of cancer we got a world and it's almost all from fear and the Course says always there is only fear and love and everything that is fear cannot be love and everything that is love cannot be fear so you get your choice it seems to me we're talking about sending fear out of our lives and judgment you know in the I am discourses it says that if you can remove if you can remove judgment criticism and condemnation towards any of God's children I believe that means the planet as well then that's when you will be able to manifest for yourself the life that you desire as soon as you can rid yourself of those three things judgment, criticism

[Speaker 1] (8:13:38 - 8:15:14)

condemnation which are all thought forms so that's yes that in itself would be enough but of course the deeper implication of that is that you can remove yourself from identification with those thought forms and so you can be the awareness rather than the thought form otherwise I mustn't judge you can still be stuck in the mind I must love my neighbor as myself, no you have to step out of the thought form so that you can be present with your neighbor give your neighbor neighbor means anybody give your neighbor complete and full spacious attention and that's the love arises out of that so it's not traditionally Christians perhaps because they didn't understand the original message of Jesus deeply enough that you tried to be loving on the level of thought forms but you can't you have to step out of the thought forms that create the condemnation and the criticism and be the awareness underneath it and then you meet the other in that field of awareness and in that field of awareness you are joined with every human you feel the oneness because the separation is created by believing in every concept that every concept is a little barrier judgment condemnations are big ones

[Speaker 2] (8:15:14 - 8:15:42)

what do you say to I mean I get this a lot, I'm sure you do as well all the bad things that are happening to good people I mean the the accidents the illnesses the economy I mean all of the things that people are so filled with, with fear which to me is creating an awful lot of unnecessary illness in our society

[Speaker 1] (8:15:42 - 8:16:48)

yes, big challenges coming some challenges come on an individual level and sometimes in certain time periods there are large numbers of people who are facing similar challenges in a country or a group of countries and life is not even meant to be free of challenges the challenges have a purpose many of them of course are produced by the egoic consciousness but if you look at it from a highest perspective even the egoic consciousness that produces the suffering and the dysfunction on the planet in collectively and individual lives even that ultimately has its place in the transition to a higher state of consciousness because eventually the ego creates so much suffering and challenges that it self-destructs it awakens you because you can't stand the suffering anymore that's happened to me so much of the suffering though seems to be around this whole

[Speaker 2] (8:16:48 - 8:17:00)

thing about greed and money and the economy and you know the dysfunction that our world seems to be in at this time it seems to be almost like

[Speaker 1] (8:17:01 - 8:18:57)

it's a crisis moving towards a crisis point and again I believe that's connected with the awakening of consciousness because it's only when the crisis is reached that a new level can be attained I think that probably applies to every species even on lower levels of development for example I believe there are some biologists who say that also when they say that life started in the sea and at some point it moved onto land I don't think any fish would voluntarily jump onto land and start crawling, it's just too hard but if a fish lives if there's a huge area of water that suddenly shrinks over a long long long period of time suddenly the fish is forced to move out onto land and then at some other point an animal is forced to develop wings and fly because a crisis has been reached and then a leap happens to a different level of consciousness for humans it's consciousness and that's where we are now, where the egoic consciousness is becoming more and more dysfunctional compared to a caterpillar who is approaching the end of its lifespan as a caterpillar when the crawling gets more and more difficult before it was okay, the caterpillar was a caterpillar, but now it's reaching the end of its lifespan and says, oh I can't move anymore, this is terrible but yes, because you are destined to come to an end, you do metamorphose into the butterfly so again, the egoic consciousness creates

more and more havoc on the planet

[Speaker 2] (8:18:59 - 8:22:46)

what about individually though? as you are saying that, I'm thinking about myself and what kinds of growth things that have taken place for me and how quickly, I think we can speed up this evolutionary thing especially within our own selves I mean, for me, I can go to very specific moments in my life as I look back at them now from this age that I am now, I can look back to an event that happened in 1974 when I was sent to my father's grave, my father had walked out on us, abandoned us put me in a series of foster homes and orphanages and so on up until I was 10 years of age I grew up with rage inside, anger, just bitterness and through a series of just unbelievably mystical impossible to explain circumstances, I ended up at my father's grave, I didn't even know he was dead and was sent there and in one afternoon the 27th of August in 1974 my whole life was transformed and all I did was stand there on his grave, I had gone there to his grave to do something else on his grave because I was just so filled and every night I would dream about I would be filled with rage and so on and when I got to his grave something came over me it was overwhelming, we've just done a film on this called My Greatest Teacher, Hay House is putting it out soon and I was told to go back and to forgive and I just sat on his grave and I sobbed and sobbed and I remember saying out loud and I knew that something very magical mysterious, mystical that I couldn't put my finger on was happening to me and I said to this man I had never seen in my life except for when I was just an infant from this moment on I send you love I forgive you, I let go you know Mark Twain said that when you forgive someone forgiveness he said is the fragrance that the violet sheds on the heel that has crushed it and if you can send fragrance out from that rage and from that anger and I walked away from that experience, I'll never forget it I went back to New York, I was teaching at a university, I rented a car went down to Florida and I wrote a book called Your Erroneous Owns in 14 days, by hand beginning to end and today it's got like 55 million copies in 47 languages around the world and my whole life when I just practiced forgiveness this thing with John of God with this leukemia when I first got it I thought I don't do cancer I help other people who have cancer and it's been life transforming and it happened it's like it's the process, maybe it's because I'm getting older or whatever, just speed it up and I went from much more ego to just pure love, just pure love to everyone and everything I encounter and my children will tell you, the people that are close to me in life will tell you that they say my father has changed he just loves everyone and everything and doesn't know how not to do that and that happened and I just wondered what's going to happen this afternoon it's like how fast I think we can if we shifted even Christianity, if we shifted it off of I am the crucifixion and all of the suffering all of the things that are wrong and all of the pain and all of the images of that to what Jesus really said I am, meaning God, the resurrection I am the resurrected being I don't know, I think we can all resurrect ourselves in a huge way

[Speaker 1] (8:22:46 - 8:23:46)

but the crucifixion actually points to the because crucifixion, resurrection arises out of the crucifixion so crucifixion is the seemingly dreadful thing that happens to a human being it was, in your case, being abandoned as a child, being put in foster homes, or the illness now, the seemingly dreadful thing that actually grace is hiding there the moment you come to a place of acceptance as you did with the forgiveness and as you did again with the illness then the grace that's the resurrection the crucifixion is the abandonment the crucifixion is the illness and the surrender and then the peace that comes and the connectedness with the source that comes then that's the grace that is hiding there in every moment when dreadful things seem to happen

[Speaker 2] (8:23:46 - 8:23:48)

yeah, that's what I wanted you to address thank you

[Speaker 4] (8:23:48 - 8:24:25)

and now we'll see how the audience contributes here our first question I'm curious how you make sense of the power of intention and positive thinking both of which have been very valuable to me with the idea of moving beyond the mind altogether

[Speaker 2] (8:24:32 - 8:28:07)

I've just encountered another being in my life I encourage you to look her up her name is Anita Mourjani M-O-O-R-J-A-N-I and you can google her and see a few interviews but she was wheeled into a hospital in Hong Kong in 2005 with end stage lymphoma she weighed 82 pounds I think she said all of her organs had shut down her husband and family were there and they were waiting for her last breath no one who has ever been at that stage of cancer has ever come back and survived and she encountered spirit God, consciousness the Tao and was told that she had the choice to go back into her body which she didn't want to do because she was in such a divine peaceful, she speaks about it so brilliantly she's written a book that will be out in March also, I wrote the foreword to it it's called Dying to be Me and she came into my life at the right perfect divine time and in response to that question one of the things that she said that she learned in there is that when she came back one of the things she wanted to do was within four days her tumors had shrunk by 70% she was told if she went back into her body it would be healed and then she saw it healed because there's no time she was able to see the future and the past all at once she said there's no such thing even as past lives when I asked her about that she said how can there be a past life when there's no time that it's just parallel lives she said that's the best I can do with it everything is parallel but what she came back with and what she teaches and she's such a divine I put her on my public television special I really want the world to get her message she said the thing that she came back with is that you don't have to be positive she said I was positive my whole life I was always trying to please people and be as positive as I possibly could she said you don't have it isn't about being positive, it isn't about being right it isn't about winning it

isn't about being better than anybody else it's just about being yourself and treasuring your magnificence if you could just look in a mirror and realize who you are which is not what stares back at you at the mirror that's got form to it but who you are is infinite and divine and perfect and if you could just live from that place she said it will transcend all of the fears, all of the worries all of the illness and so on that we have on our planet you just have to be yourself who you are and that's what I spoke about when we came out here the difference between being ordinary and extraordinary extraordinary encompasses ordinary we're all following the rules in some way or another and filling out the forms but extraordinary means I treasure my magnificence who I am every moment that I have that's the power of intention which is something I wrote and the power of now which is something that you wrote it's just really about breaking it all down just treasuring your own perfect magnificence

[Speaker 1] (8:28:09 - 8:32:59)

yes so being extraordinary really is to be awake to be an awake being not moving in the dreamland of complete identification with thinking but to be aware to be present, that's the extraordinariness is the awareness you are that awareness and then the thinking that arises out of that is a different kind of thinking it's not the thinking that you need to actually decide I'm going to think that kind of thought now I must try to be positive that's no longer necessary the thinking becomes more empowered that arises from awareness and in that awareness for example gives when I give a talk and you also of course many of you have also experienced it to some extent in certain situations the words come they are not premeditated they are not prepared I don't know as a person what the word the next word is going to be that comes out of here so the words which are verbalized thoughts the thoughts come out of the field of aware presence and so Jesus said that whenever you don't need to know what to say beforehand the Holy Spirit will tell you what to say, it moves through you and so then thought actually becomes more empowered too and then the one consciousness can also create through thoughts that come through you and can create things in this world that you could never even have thought of before things have come into my life I couldn't if I had been practicing positive thinking at some stage in my life I did do that also but I couldn't even have imagined things like that and so really to be to rest in source, sourceful awareness and then you will see that the dysfunctional nature of thinking that is there when you do not rest in the stillness of being then that removes it becomes removed and the thoughts that do then come are fresh, alive far fewer thoughts come because all that mental noise the burdensome continuous talking in your head continuous criticizing and judging and complaining that's still many people's normal state to have that in that field of awareness that if not all at once it dissolves and then fewer thoughts come but they are fresh, alive they make a difference in person's lives and so our primary task is again what Jesus perhaps we are talking about Martha and Mary Martha trying to get things busy, get doing things preparing the meals, come on help me do this, do that and Mary

is sitting by listening to Jesus not just listening she's into and Martha says come help me, we've got things to do there's so much to do and Jesus says don't be concerned Mary has chosen the better part, only the one thing that matters and really he's talking about the foundation which is to be, being and then the doing will come look after itself you don't become inactive but that's the point of rest and that's the Tao again you do nothing and everything gets done you don't have a feeling I am doing it anymore when you're writing is it the same?

[Speaker 2] (8:33:00 - 8:33:05)

when you're writing, you write like I do you write by hand, don't you? I write by hand on a yellow notepad

[Speaker 1] (8:33:05 - 8:33:06)

I use white

[Speaker 2] (8:33:08 - 8:33:39)

but I'm only number three so I'm taking notes when you jot down yellow but isn't it the same way, as you were describing that about what you were speaking about I was thinking I just wrote a whole book without an outline I mean, I just sat down every day four hours or five hours a day I would just sit whether it came or didn't come it didn't make any difference, I was there and the writing was just it's all channeled

[Speaker 1] (8:33:40 - 8:34:05)

it's to be there the space is there you are there, you are the space for it to come through and on some days nothing comes and then you have to be just fine with that you still sit there and nothing comes it's fine, the next day nothing comes and suddenly it's an avalanche but you're saying

[Speaker 2] (8:34:05 - 8:34:14)

nothing comes but people will ask me is that called writer's block that's not writer's block that's just the joy

[Speaker 1] (8:34:14 - 8:34:28)

of being there and realizing that writing isn't what takes place today it's so joyful if you can't accept that nothing comes then it's writer's block yeah, right it's just so peaceful

[Speaker 2] (8:34:28 - 8:36:52)

that's a new way of writing for me as a matter of fact when I did the John of God story I decided to write the entire thing out and put it in the book and I sent it to my editor now

she's been editing everything I've written that's 37 books since 1971 and she called me up and she said who wrote this I said what do you mean she said well there's like 17 or 18 pages here and it's not in your handwriting I said what do you mean it's not in my handwriting she said well the slant is different the shape of the letters is different the wording is different you didn't scratch anything out because I'm writing something and I don't like it I just scratch it out and write something up she said and I can't edit any of it and literally something had when I started telling the entities that came into my body and did this healing and sent this ease out and replaced it with love also were part of my writing it was just so so so sweet and magical and I framed one of the pages there because I've never written like that before I've never had my letters go this way and the shape of them and everything else it was like something just came in and took over and just allowed it to come forth that's what can happen Eckhart you're talking about this spiritual sort of inner kind of awakening with the formless and so on but it gets translated into so many changes that can take place in your life that business about paying attention and being astonished I'm just astonished at it all I did a yoga class before I came over here I'm just astonished that at 71 I can go into a 105 degree temperature room and do 90 minutes of yoga and walk out and feel great and sit down with Eckhart Tolle and talk to thousands of people all over the world all of it just blows me away every bit of it all of these faces, all of these nodding all of this love that's in here and even being with you it's so wonderful to have this closeness together God bless you man

[Speaker 4] (8:36:54 - 8:37:19)

a question from our online audience someone wrote in since you're both very popular and successful how do you remain humble and in touch with everyday people and situations and not let your ego take over it's very tempting this person imagines to get the best table at a restaurant the best of everything in the material world

[Speaker 1] (8:37:19 - 8:37:21)

etc so how do you stay humble

[Speaker 2] (8:37:23 - 8:37:25)

and I'll respond

[Speaker 1] (8:37:26 - 8:39:18)

well as Woody Allen said being a celebrity has its advantages it gets you a good table in restaurants the the answer really is what I not long ago 10 minutes ago I mentioned not to accept internally a conceptual sense of self that perhaps the world is telling you about who you are so I remain humble but not I said I drop it like a hot potato I don't want to carry around a conceptual identity because I have experienced in my life how much

suffering comes into your life when you live from a conceptual identity in your head of who you are some idea in your head of who you are I know that that is the beginning of delusion and I'm not having it so it's an internal decision, it's a dropping it and on a practical level I still often go I still often do my own shopping I go to the supermarket, it's an ordinary life everything nothing extraordinary in daily existence so it's that's just how it happens and I know how it happens to you but now you're going to talk about that

[Speaker 2] (8:39:24 - 8:46:41)

you just get more comfortable with being alone because in the Course it says if you knew who walked beside you at all times on this path that you have chosen you could never experience fear or doubt again I guess you just get to a place where you know you're not alone and the things that everyone out there thinks that they would do because they would be rich and famous like Wayne Dyer or Eckhart Tolle when you get to that place you don't want it honestly you don't want it I give away almost everything that I get and I have children who are very willing to help me with that eight of them I own almost nothing I mean everything that comes I don't want gifts when people send them to me I just donate them I ask my children to not, please don't send me presents on Christmas and birthdays and all of that just think about someone else someplace who could use that more and give it to them I don't mean to say that because I'm so altruistic I just am not attached any longer to honestly I tell my kids and people that I love that I don't really feel even attached to this world anymore I really don't I see, I get a lot of adulation and adoration and it's wonderful but I don't take any of it seriously I don't want things it's just I prefer an evening, even when I'm on the road and I'm speaking and they have some kind of a gathering for me or a nice restaurant you rarely see me at a nice restaurant or any restaurant I prefer to be with people I love close to me or alone with God and to me an evening to meditate and to be silent and to read or to just I live right on this beach for a good part of the year on Kaanapali Beach here on Maui and I look right out, I'm so blessed I look out at this ocean I watch the whales, I swim everyday in the ocean I talk to the whales I hear them I swim with turtles out there, these great sea turtles, I have names for them I know the markings on them I spend a lot of time in just peaceful walking and meditating and doing yoga and making a difference and everything that comes into my life I just pass it along and I don't even want to talk about what I do for others because it's not about bragging or talking about how wonderful I am I do almost all of it anonymously but it's just I mean, you've spent a lot of time, I have too, over the years with Oprah Winfrey she has said it many times that people like us she came out of the deep south, poverty you didn't come out of wealth you struggled when you were a young man, a lot knew about hunger and so on as when these things come to me, I'm unattached to it and the most ironic thing about it is that the more I am that way and less inclined towards my ego and the stuff and who I am and more stuff just keeps coming it comes in bigger and bigger amounts and it allows me to do more and more and more Oprah has said the same thing to me I'm sure she's said it to you personally as

well it's I get on an airplane and I sit down on a seat and I see a short woman with a bag trying to put it up above and I just sit there and thank God for the opportunity to stand up and put it in the overhead compartment for her now I don't know if that sounds strange to you but I feel like, and it happens to me almost every time that I'm on an airplane some little lady who just can't quite reach and I think oh this is so great, I get to reach up and I get to put her bag up there I just think all of the opportunities that come to you to serve are the joy that you get out of this place and I also remember that there's no luggage rack on a hearse alright there's nothing to take with us that who we are is just that which keeps occupying all of these bodies and because they keep changing they're not real and that's what Anita discovered, Anita Morjani in her near death experience she's totally cancer free today beyond miracles they sent her case all over the world to all the cancer no one has ever returned from that and she's back talking about the bliss, the perfect joy, the recognition that higher awareness which you talk about so beautifully in your last book on the new earth she said higher awareness is when you get to a place like when you're in your dreams Thoreau said that you're most enlightened when you are in your dreams awake when you're a waking dreamer because in your dream for one third of your life in your dream all you have to do is put your attention on what it is that you would like to have and it's there if you want a new Mercedes in your driveway you don't have to get up and go down all the trouble, get dressed drive the car, test it, find the money to pay for it, you don't have to do that you just put your attention on that and if you want your grandmother back who's been dead for 20 years, she's there Anita's father was there with her telling her it is not your time if you go past here you can't go back but you can still go back and you have something still to do to teach something so she put her awareness on her father and while she was in the coma for 30 hours she saw her brother get on an airplane in India to fly to Hong Kong to be with her for her last breath she could see him on the airplane, higher awareness I think we can do this when we're awake highest awareness is anything I place my attention on I become it, it becomes me it's not something that's distinct from me, it's not something that's separate from me all I have to do from a place of God realized love and you become it whatever you're placing your attention you do it for one third of your life and you can do it in the other two thirds I think as well that's my reaction thank you

[Speaker 4] (8:46:46 - 8:47:19)

this questioner asks I have contemplated what the meaning of life is and I can't find it there appears to be no real meaning or purpose to it other than to enjoy it as much as you can but at the end of it your life is as insignificant as an ant's life or a blade of grass and awakening does not happen for everyone so awakening to self-realization cannot be the meaning either could you both please comment

[Speaker 1] (8:47:19 - 8:49:34)

that reminds me a little bit of the old testament book of Ecclesiastes which starts vanity of vanities, all is vanity how that got into the bible I don't know, it's a beautiful piece of literature and it's obviously written by somebody who's very tired of life and has seen it all and can't find any real meaning in it because he's looking for meaning on the level of mental concepts and if you look for meaning on the level of mental concepts all you can find is transitional temporary things belief structures, belief systems even that can be satisfying for a while but sooner or later your belief system will clash with reality and will lead to suffering so to look for the real, the true meaning of life cannot be found at the beginning of our talk we mentioned Causing Miracles saying your understanding is not a powerful contribution to the truth and we also mentioned the, or maybe I didn't mention there's a Zen master little tiny Zen story to again illustrate this the disciple the Zen master asks the disciple in their usual seemingly fierce way do you understand Zen? and the disciple says no master, I don't and the master says neither do I it's not, so the main it's not you can't get Zen through conceptual understanding and you cannot find the meaning of life through conceptual understanding if you are able to relinquish your desire to understand conceptually and access that in you which is beyond concepts then you find the meaning of life but you may not be able to say what it is yeah

[Speaker 2] (8:49:41 - 8:53:22)

the question comes from what you said so beautifully that you evaluate you use your five senses to determine your reality and the greatest gift you've been given is the gift of your imagination and in your in your imagination there are absolutely no senses necessary it's why with leukemia I don't pay attention to what it says on any form or what any numbers show or anything like that I know that in my imagination I can place the words I am well I am perfect health and I can determine the validity of that and the veracity of that for myself on the basis of how I feel just on the basis of how I feel because if you if you look at life the way the question comes at us what is this meaning of life life meaning what happens from the moment of our conception to the moment of our death but life itself in that in that venue is nothing more than a sexually transmitted terminal disease that's that's what life is that's how we get here that's how we end but I love the poets and Emily Dickinson was one of my very favorites and she would in her lectures she would take a handful of dust and she would say this quiet dust was gentlemen and ladies and lads and girls was laughter and ability and sighing and frocks and curls this passive place a summer's nimble mansion where bloom and bees fulfilled their oriental circuit then ceased like these that's not life that's just dust life is that which keeps occupying that which continues to turn into dust and once you get it and once you know it and once you make conscious contact with it Melville said God's one and only voice is silence that's why meditation is such an important part of what both of us teach I've written a whole book about it so much of your book, The Power of Now is about quiet it's about meditation it's about understanding that it's the silence between the notes that makes the music it's the space between the bars that holds the tiger it's like, it's out of

every word that you're hearing me speak right now comes out of the silence it comes out of the void like here it is, silent and now it comes out of the void I remember interviewing the Red Hot Chili Peppers one time for something on VH1 and one of the the drummer Francione, I think John Francione, something like that his father was a judge down there and he was a drug addict at one time he was off of it at that time and he said when you're writing music, he said the most important thing to remember is that all of it comes out of the silence and the silence is more important than the note because if it's just all note there's no music there's no music in that you have to have pauses and it's getting into the gap you mentioned the gap between your thoughts yes that's where life is

[Speaker 1] (8:53:22 - 8:54:52)

this is an illusion if Deepak were here he could talk about this, I can't, but even the atoms, they flash in and out of existence so there's always the nothingness and then form formlessness, form that's really so the balanced life is to embody the two form, the temporary form to recognize it as temporary but still even love it as a temporary expression of the timeless one so we don't need to despise it as some traditions do you despise the body Christianity did that, sometimes even Buddhism occasionally in some traditions do it but to appreciate the beautiful forms but you can only really appreciate it when you can sense that which is beyond form and then you recognize it in the other there's a beautiful Christian way of saying that is to love the they say to love the creator in the creature so the creator really is the one formless being what you love in the other is ultimately, in true love is ultimately always the formless

[Speaker 2] (8:54:53 - 8:55:39)

the spirit yes and even the words of Jesus again he said the flesh counts for nothing he was talking about his own flesh as well, the flesh counts for nothing, it's the spirit that gives life and when he said it is only through me that you will come to know the father, he wasn't speaking about the flesh he said it counts for nothing he was speaking about the I am that is in him and all of us and that is the me he speaks about yeah that's the, you know we want a nice short answer so we take an exam, what's the meaning of life, you know, and here's the answer, if I had to give the short answer, it's just to treasure your magnificence and live as a God realized being

[Speaker 4] (8:55:42 - 8:56:01)

we have just two more questions this question is directed to Wayne but I think it would be wonderful for you both to comment on it which is, Wayne, you talk about slaying the ego and destroying it, is that possible or is it even necessary can the ego be good too

[Speaker 2] (8:56:03 - 8:57:39)

I've just gone back and forth on this so much in my life and the problem with me is that I have everything I feel I've written about it's all out there, someone will say you said this there was a long period of time when I said the ego is not worth defending to me it's an acronym for edging God out, you know, so we just push God out of our lives and believe, I always say that when the baby is born after nine months of nothing for anybody to do it's all taken care of by God or the Tao or Spirit or Divine Mind and then nobody does anything this perfect being comes out and we look at it and say great work God we'll take over from here and in the process of taking over we teach like all of us were taught, we teach people to be ordinary who was ever raised to believe that they were God, someone once said that the reason Jesus turned out so well was because his mother really was convinced that he was the son of God laughter when you're a virgin out there having a baby you're really convinced laughter so it's this ego business is I don't think it's worth defending but I don't know how to get out of it the only time I'm ever out of it is when I'm in deep meditation and it's only for seconds I'll go, I'll feel that it's that it's gone and is it good?

[Speaker 1] (8:57:39 - 8:57:42)

everything is good I think you're out of it already really?

[Speaker 2] (8:57:44 - 8:58:11)

it's not I just feel more love and peaceful, I don't even feel more love I just feel like I am love I really feel that that's what I am that's that's not the ego talking no, no it's not but every once in a while I want to go after those people above me on that list laughter laughter where did that come from?

[Speaker 1] (8:58:12 - 8:58:23)

laughter well that's a good illustration of how quickly it can creep back laughter laughter very good

[Speaker 15] (8:58:23 - 8:58:24)

very good

[Speaker 1] (8:58:24 - 8:59:31)

laughter and when it does you have to be compassionate with yourself laughter there it is again when you recognize it it's not really 100% the ego when you know that some kind of behavior is egoically motivated and you recognize it yes, it is still egoically motivated behavior but there is an awareness also there in the background and that's for that's the transitional stage from moving, from totally being totally dominated by ego to becoming free of ego is to begin to recognize the ego in yourself strictly speaking the real ego operates in people who have no idea about ego they are it so the people who

most need most need to learn about the ego are not here laughter laughter

[Speaker 2] (8:59:32 - 8:59:35)

but they are right where they belong they are right where they belong

[Speaker 1] (8:59:36 - 9:00:16)

so it's the real the real ego is you have no idea that you are totally identified with every reaction with every thought with every emotion you just become it that's the ego but when you know there is something in you when you know there is anger arising when you know that suddenly there is a stream of negative thinking there it is it's still it's an egoic trait but it's not really the ego anymore because you are there as the witnessing presence the observer become the observer

[Speaker 4] (9:00:18 - 9:00:33)

and then our final question should I establish goals for my life and if so what kind of goals would each of you place a high value on

[Speaker 2] (9:00:38 - 9:05:14)

I'm not much into goals and sitting next to the guy who wrote the power of now now and goals seem to be a bit of conflict again I wrote some text books back in the early 70's talking about the importance of goals and I can't have them all withdrawn but I think that you know I watch my kids and some of them are in college now and some of them are out and they are worrying about what they are going to major in and trying to set a goal I just I tell them just try to just enjoy every single moment and just let yourself be guided I think it's great great advice for parenting guide and then just step aside recognize that all of us have the anchor of the universe located within us that's what Lao Tzu said it's in every single one of us and let yourself be swept with it let yourself be taken by it rather than getting your individual ego in there saying this is what I'm going to do you know it's like Arthur Miller the great playwright he was asked a question in an interview with the New York Times he was 91 years old and they said to him are you working on another play and he said I don't know he said but I probably am and I understood exactly what he meant I mean I just finished writing a book that I put a year of my life into this wish is fulfilled and last night I called the president of Hay House my best friend Reed Tracy and I said there's an idea germinating inside of me that I think will ultimately become a book I don't know even quite I just know it's starting to excite me and I've often been called the father of motivation all over the world they've got this title they put next to me and I always say if I have to be the father of anything other than the eight children that I have I would choose to be the father of inspiration because I think it's the reverse of motivation.

Motivation is when you get a hold of an idea and you take it where you believe that you

can take it with your goals and any obstacles that come along you're going to plow through them, you're going to make this thing happen and that's motivation you get a hold of an idea inspiration is an idea gets a hold of you and it takes you where you were intended to go even before you were ever conceived I can't imagine you as a little boy in Germany were thinking about being one of the most famous authors in the world and how it all comes about and what's going to come next for you like you said I don't even know what words are going to come out next it's for me it's just being completely immersed in the now and surrendering just like turning it over that's just what I do, I turn it over and the most amazing things happen when you turn it over that's when God comes into your life that's what Carl Jung called synchronicity you have almost like a collaboration with fate you're letting it all unfold in the midst of your writing, I don't know if it happens for you but you know there'll be something I'm not sure or whatever and all of a sudden I'll go to the mail or somebody will pick up the phone and it'll be right there and it's like after a while you start to almost count on it you start to realize that you don't have to do anything you can just let it come to you yes so I don't think you can be totally free of goals like I have to go to the bathroom so I'm going to have a goal to go to the toilet I don't think I can get totally out of that goal place but by and large in my life I just let it be I think the Beatles had it right when you find yourself in times of trouble Mother Mary comes to me speaking words of wisdom let it be let it be let it be let it be let it be there will come an answer let it be I don't know, that's my theme

[Speaker 1] (9:05:14 - 9:11:50)

thank you what a beautiful song that is simple and profound like you I don't have any goals except very short lived like having to go tomorrow I have to my goal is to tomorrow to come here to do this, to do that I think there is a time in people's lives when there is a place for goals but the important thing is the nature of the goal and if it arises out of inspiration as you call it or vision that comes to you of something that wants to be created through you it could be a book when the power of now came to me I felt this urge suddenly of writing I bought a yellow notepad and began writing the first line and at that moment I knew it's a book and I knew what it was about and it was very different from the kind of casual writing I had done before over the years sometimes after sitting with people having a session counseling sessions, doing meditation with small groups I would sometimes say things and then later I would write them down because this was new to me too but I said things that I didn't know before they came out so that was a more casual writing and then suddenly an energy stream came of a very different and more empowered kind of writing and from the very first moment I knew it's a book so in that sense one could say I suddenly had the vision of writing a book one could say I had a goal of producing a book but it wasn't something that came with a promise of delivering some kind of personal fulfillment to me in any way that I can become famous through that or I can make money through that or I can become powerful through that people are going to listen to me all these could have been motivations for writing a book

but it was more like something, a realization of something that wants to come into being and then you help it along you go with it, you become a channel through which that that wants to come into being comes into being and it may use your mind it may use your thoughts so in that sense one could have a goal and the important thing is not to be vigilant so that the ego doesn't take over your goal because the ego, even though you may have a deep vision you may not be totally free of ego yet so at some point the ego can take over and a good sign that the ego has taken over is you become stressed while you are doing it or you become as the Bhagavad Gita beautifully teaches you become attached to the fruit of your action you are attached to the outcome, you need the outcome to be in a certain way and that's the unconscious state and that's where goal making really makes you unconscious so the expression used in the Bhagavad Gita is a spiritual practice to take action, including perhaps having goals, but never be attached to the outcomes in other words, you enjoy the doing in the now the now remains more important than where you want to get to if that shifts, if where you want to get to is more important than the now that's the delusion that arises and you lose yourself in your doing, that's the dreadful thing so in the enjoyment of the doing and with the enjoyment comes the power also that flows into it so that the doing isn't a means to an end, yes you have a goal but your attention is in the now and the enjoyment of the energy that flows into the doing and then it becomes empowered, and then the goal looks after itself, Jesus said the same thing, don't be concerned about the tomorrow will look after itself and the goal will look after itself, and again it comes back to being rooted in that deep place of beingness or awareness so that you don't need the outcome to give you some ultimate sense of fulfillment of who you are tell you who you are I want to become a famous author, that's why I'm writing this book, that's a recipe for dissatisfaction and I remember saying to people when I was writing the book and by the way, people said to me you're writing about the now think of something else, it's been done so many times it's old stuff, the now Ram Dass wrote about it a long time ago and several people said think of something else but I couldn't laughter and so it it came, the now wanted to be written about and I remember saying to people I don't really mind how many people buy the book and if nobody wants it, I'm fine with it, I don't know why I said what I said if nobody wants it then I'll just make a living selling tomatoes I really meant it, I wanted to sell I would sell tomatoes and be just simple living but the book wanted to be written but I'm not going to look to the book for some kind of ultimate fulfillment on a personal level

[Speaker 2] (9:11:50 - 9:13:50)

I think that's important as we close, that when you get to that place Patanjali said when you're inspired by some great purpose, some extraordinary project all of your thoughts break their bonds your mind transcends limitations, your consciousness expands in every direction and you find yourself in a new and a great and a wonderful world and then he said dormant forces, which is what you were speaking about things that you thought were dead dormant forces, faculties and talents come alive and you discover

yourself to be a greater person by far than you ever dreamed yourself to be you discover yourself to be God and these dormant forces just follow after you and take care of it for you I think the best definition I ever heard of success I've used it for my whole life I did a whole PBS show out there in Concord, Massachusetts I laid down in this man's bed to just get his entity sat at his desk felt great identification with Henry David Thoreau who was put into jail for not paying his taxes to a government that was doing what they were doing to the Native Americans, a man of real conscience great definition he said if you advance confidently in the direction of your own dreams and endeavor to live the life which you have imagined you will meet with a success unexpected in common hours it will chase you that's how it works for me and it seems that's how it works for you too thank you thank you very much

[Speaker 1] (9:14:40 - 9:45:16)

let's make sure we are at home in the present moment and inhabiting the body so a little bit of your attention is in the body the inner energy field of the body and the rest of your attention is on sense perception and in that way you are anchored in the present moment the inner energy field provides the anchor for staying present if you can't feel anything in your body start with your hands direct your attention into your hands and see if you can feel a little bit of aliveness in there oh yes there it is and your feet, are they alive? oh yes you can feel almost a kind of tingling there's energy in there, there's life energy in there and so you can connect with the entire body as a global sense of aliveness as you sit here because wherever you are, you're here and now and the mind will not be excessively active when your attention is in the inner energy field you can be alert without unnecessary interference of thinking without having to wait for the next moment to provide some kind of improvement so the realization comes that this moment is actually good enough more than good enough because you're beginning to feel the goodness that is underneath the phenomenal appearance of the present moment, the forms you're getting in touch with the formless one of the things we are doing as part of our new venture which is a kind of experiment using the internet to reach many thousands of people occasionally I present a book to you that has been very meaningful to me for many years there are a number of books that I've carried around well sometimes I lost copies and then I bought another one because I moved around so much and we already in one of the previous sessions, we had one session on one of the greatest books ever written, the Tao Te Ching we had a session on that and I feel that we're going to have another session on that at some point not today though for today I've chosen a book and before I continue I need to tell you we're not studying something that's external to ourselves we're not here, it's not a university setting, we're not learning philosophy we're only using the subject matter of the book as an alternative pointer to the reality within ourselves so it's not anything, we're not studying anything outside ourselves that would be useless so this book, actually I never lost it with me for 25 or 30 years I bought it new but now the pages are turning yellow the edges which

means I'm getting old when books that you bought new turn yellow around the edges you're getting old, or the quality of the paper is deteriorating Emerson Ralph Waldo Emerson essays which he became famous for what I'm going to do is just read very brief extracts from one or two of the essays and then we will comment on that.

As some of you may know, Emerson was born in Boston in 1803 died about 80 years later and most of his life he travelled around giving talks, a very unusual thing, he was kind of a 19th century spiritual teacher very unusual thing for the 19th century and some of these essays have enormous power so he must have gone very deep within to be able to write these things. An important thing, just a very brief look at his life as many people who are destined to go very deep within, he experienced a not very pleasant childhood and early life at a very early age and this is the case with many people who are forced, either destined to go deeper within or if not destined they are forced by life's circumstances to go deeper within and so in his case at the age of 8 his father died so becoming acquainted with mortality at a very early age a very painful thing then there were five children, his mother was relatively poor so they lived on very little the mother had to feed five boys then later in his early 20s he developed tuberculosis a potentially fatal illness but recovered from it then he got married and two years later his wife died so again it became very clear to him it must have become very clear to him how fragile, how impermanent fleeting the world of form is of bodies and forms so whether he already realized that on a conscious level but there must have been a very deep having to go deeper within and then he studied at Harvard to become a theologian to become a minister, he became a minister but was not happy with the constraints of the church and then left the church and started just giving talks and some of the talks became the essays so you can see retrospectively how loss is very often a concealed blessing you don't know it at the time at the time it just seems a dreadful thing to be happening to you but if you look deeper and especially if you are able to come to a state of acceptance then the moment you surrender to what is the other side of loss reveals itself to you there's grace hiding behind every loss that's good to know next time loss comes to you as it will of course because you can't go through life without experiencing loss people around you are going to leave you unless you leave them first bodies dissolve and the older you get the more clearly you see wow all these bodies are dissolving a very brief just a few sentences here on being and the sense of being finding that within yourself he says oh I must before I read this is mid 19th century English prose so at first it might be for some of you who are not used to reading that kind of thing Jane Austen or whatever that kind of thing may find it a little bit unusual at first for the sense of being which in calm hours rises we know not how in the soul is not diverse from things, from space from light, from time from man but one with them and proceeds obviously from the same source whence their life and being also proceeds we first share the life by which things exist and afterwards see them as appearances in nature and forget that we have shared their cause here is the fountain of action and the fountain of thought here are the lungs of that inspiration which gives man wisdom of that inspiration of man

which cannot be denied without impiety and atheism we lie in the lap of immense intelligence which makes us organs of its activity and receive us of its truth when we discern justice when we discern truth we do nothing of ourselves but allow a passage to its beams the beams of that great intelligence like the sunlight so the sense of being which in calm hours rises we know not how in the soul is not diverse from things from space, from light from time, from man but one with them in calm hours means when you become still inside when the mind activity subsides then what arises is something that had been obscured by mental noise which is the sense of being and that really is the essence sometimes it's called the sense of I am without any addition to the I am, not I am this or I am that, the sense of beingness as you may remember from grammar lessons at school to be and I am is part of the same verb it's easy to forget when you say I am is the first person singular of to be so being and I am is the same so getting that sense of your innermost identity which has no form to it, no mental concept, no physical appearance it's deeper than that formless sense of being that is there clearly is revealed when the continuous flux of forms especially mind forms subsides, so that sense of being is always has always been there underneath the mental noise and when that is realized as the essence of who you are, in other words you are formless in essence, timeless the Buddhists call it empty and of course western scholars misinterpret that, they say it's a nihilistic relation or it's life denying, they don't realize that what Buddhists call emptiness is the formless essence of all life and timeless and that is something to be realized of course only in the, it's inextricably one with what we call the present moment we could say it is the present moment because it is the space in which everything arises all sense perception all thoughts, all emotion, where do they appear? They appear in that space of being, which you could also call unconditioned consciousness, timeless and that is the eternal in you and once that is known directly, not as an intellectual fact or belief but known directly and again not known as you know the flower, the table or the tree not known as a subject knows an object but knowing yourself as the eternal subject not making yourself into an object and that's the ego that's what happened to the human mind we made ourselves into objects and then you begin to have a relationship with yourself and then you start liking or disliking yourself and then you talk about that you have a life not realizing that you are alive and perhaps then only the dog or the cat can still remind you that they don't have a life they are life, they don't have a unhappy or happy story they are life that's why we talked about nature nature still lives in that state of connectedness and once you realize that you recognize that formless essence that you are wherever you look it is the underlying one the one life the one timeless life that you are and then wherever you look every tree, every animal, every blade of grass even the sun, the stars your dog or your cat, you recognize something there something that any life form is also an expression of that one so you recognize yourself in others which is the most beautiful thing when you recognize the essence of who you are in the flower and you recognize it not through any mental concept but through the absence of mental concepts it is only mental concepts that create the barrier between yourself and the flower when you start calling it something or another human being, the beauty of being

with another human being without the interference, the screen of conceptualization just spacious presence no matter what the other human being is doing or saying it's you are there as spacious presence for whatever arises in this moment, that means you are connected with the one, you are that and recognize it there is nothing alien anymore there is ultimately no other anymore, and this is what he is talking about the sense of being which in calm hours rises when you become still now we know not how it rises within, is not diverse from things from space, from light, from time from man, but one with them and proceeds obviously from the same source when their life and being also proceeds, and then that is intelligence itself, not the intelligence that can be measured by IQ tests, but primordial, unconditioned intelligence is there when you discover that dimension in yourself here is the fountain of action, spontaneous action arises out of that presence and the fountain of thought, it can inspire the mind creative thought can only come when you become still, contact that dimension, realize that who you are in essence and then your mind starts to operate and it becomes inspired, it becomes an instrument rather than self-serving mind activity and then all the repetitive thinking gradually subsides and more creative thinking happens and in between the creative thinking there are wonderful spaces of not thinking the greatest thing that can happen to you and hopefully is happening to you is to discover within yourself spaces of not thinking you have not reverted back to the vegetable realm you have gone beyond thinking and from the point of view of the ego that's not a big thing how does that solve my problems not thinking the conceptual mind does not understand the significance of that I sometimes say that all I have achieved in life is I don't need to think unless I want to think that really is where everything comes from just becoming comfortable with the state of not knowing from the point of view of the mind going to a talk in my case sitting down and having the feeling I have absolutely nothing to say and becoming comfortable with not knowing, not just when you are going to give a talk, in any situation you don't need to work it out conceptually how am I going to deal with this person, how am I going to deal with this situation, be there bring the presence to it and let that intelligence come through you, it can then use your mind and you find yourself saying something original or you find yourself saying just the right thing that is helpful for that moment and that person or you find yourself taking spontaneous action suddenly the right thing, the right action arises, you suddenly realize what it is that you need to do you've been thinking about it for years and suddenly you let go of thinking space opened up and the realization is there so for a balanced life there needs to be the two dimensions in your life the dimension of form I call that human, the human dimension where you are a person with a history and you think and you have relatives and relationships and you have a life situation which is good or bad or changes from good to bad and bad to good and you are the being dimension of the human being, most humans don't know that yet there is the being dimension that is the formless so a truly fruitful life is the balance between the formless essence within yourself and the world of form most humans on this planet are lost in form totally identified with form, that's all they know totally identified with their mind, every thought form that comes into every thought which is a thought form that comes

into their head, they are completely identified with it, they are in the grip of form and then they are surrounded by countless forms and each form in their life situation demands attention this matters, this matters, the phone rings I need to do this now, I need to do that completely absorbed by form and everything is serious, has a heaviness and a seriousness to it and the more you go on living like that the heavier and the more serious your life becomes it's it's a a loss of balance and then all you end up with this is the subject matter of many movies that you see is people who are totally trapped on that dimension only of form complete absence of transcendence in their life and sometimes these films are quite nice you see, what a pity that there is not the slightest glimpse of any transcendence they are trapped in their little life situations and so for life to be balanced there needs to be attention on consciousness you are conscious the underlying essence of life is formless consciousness oh and that means your sense of identity comes from there the true sense so you don't need the world of form anymore to give you your sense of self because as the Buddha said when you identify with, when you are looking for yourself in things I'm giving a very free translation of Buddha when you identify with the world of form and looking for yourself in forms in your thoughts in your possessions in your achievements in other people's opinion of who you are whatever form it is if you are looking for yourself or some kind of completion of your sense of self in form you are going to suffer that's the message of the Buddha because there is no self in these things you cannot find yourself now Buddhism says because there is no self Hinduism will tell you talks about the self but they are really talking about the same thing it's a formless self now whether you say no self or formless self doesn't make any difference these are just pointers you may prefer one pointer to the other I prefer this finger pointing to the moon and then another no this finger pointing to the moon is much nicer it doesn't matter the moon matters and so we lie in the lap of immense intelligence it is within and without we are pervaded by it it fills the entire space of the universe we lie in the lap of immense intelligence which makes us organs of its activity and receivers of its truth if we are open to it it's like having a house if you close the shutters no matter how bright the sunlight is it can't come in it doesn't mean the shutters are more powerful than the sunlight it just means shutters are closed and so if a human being is closed the vast intelligence cannot operate or can only operate as a trickle everybody has a trickle of it otherwise they wouldn't be alive so everybody has a little trickle of that coming into their lives but the full power of it in most people's lives is missing so they live not knowing what vast power is available to them or to put it more accurately what vast power they themselves are it's not available to you that creates a separation, it is in essence who you are now I'd like to read to you a little thing that came to Emerson when he was sitting in his study and outside there were roses growing outside his window and here again we come to the power of nature that we talked about the other day the power of nature to reconnect you with being and so he looked at the rose and then he saw this or realized this the context of this is that he's talking about people who are always quoting ancient texts only they are not open to the power of the divine coming through them, they are quoting from the bible they are quoting from other

scriptures not realizing that the very power that spoke then is in them now also it's just a question of opening yourself to it and then he looked at the roses under his window the roses under my window make no reference to former roses or to better ones, they are for what they are they exist with God today, there is no time to them they are simply the rose it is perfect in every moment of its existence before a leaf bud has burst, its whole life acts in the full-blown flower there is no more, in the leafless root there is no less its nature is satisfied and it satisfies nature in all moments alike there is no time to it